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A GRAMMAR
OF THE
OLD FRIESIC LANGUAGE.



A GRAMMAR

OF THE

OLD - FRIESIC LANGUAGE.

BY

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“Felix ea gens præ reliquis Germaniæ populis, quod antiquas sedes non solum feliei Marte tuita est, sed et fines ferro longe lateque protulit, et vetus ac nobile nomen in hodiernum diem retinuit.”

—HEINECCII ANTIQ. GERM., L. i. c. 2, sec. 29.

Second Edition,

WITH READING-BOOK, GLOSSARY, ETC.

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INTRODUCTION.

IN the year 13 B.C. Drusus, the Roman general, afterwards surnamed Germanicus, found a tribe of Germans called by themselves Fresar, and by the Romans Frisii, dwelling on the north-west coast of Germany, between the mouth of the Rhine and of the Ems, together with the Batavi, Bracteri, and Chauci, and not far removed from their more northern brethren, the Angles, Jutes, and Saxons.

We find references made to them by Pliny, Tacitus, and Ptolemy, all placing them virtually in the same position. They came into collision with Drusus and experienced a terrible defeat, but in 28 A.D. retaliated upon the Romans, by rising in rebellion against them. They were, however, soon again brought into subjection, and yet shortly thereafter began to expand their borders, absorbing the Chauci, occupying the lands to the southward as fast as vacated by the Franks, and spreading along the shore of the German Ocean to Jutland, where they were known as Strand Frisians. We soon lose sight of them as connected with the Roman Empire, and in the fifth and sixth centuries the Germanic flood swept away all traces of the Imperial dominion over them.

The Frisians did not as a body accompany the other members of the common Gothic stock to Great Britain, but there are scattering evidences to show that many adventurers of that tribe did find a home in those western islands, and copious references are made to their achievements in the ancient naval annals of the islands, as well as in those of the North of Europe in general, but especially in the charming *Nederlandsche Legenden of Van Lennep*, one of the most gifted poets of Holland.

It is said in old Dutch of the redoubtable Hengist himself:—

“ Een hiet Engistus, een Vriese, een Sas,
Die ute Land verdreven was.”

“ There was Hengist, a Frisian or a Saxon,
Who was driven from his land.”

Hengist and Horsa are both Frisian names, whether their possessors were myths or not.

Mr. Halbertsma, that indefatigable explorer of Frisian antiquities, has said that the inhabitants of the east of England, where its Germanic invaders landed, and especially of Kent, Sussex, and Hampshire, vividly recalled to him the Frisians in speech and general characteristics. There are various spots in England where there are traces of the Frisians of ancient and modern times; for example, Halifax, to which many excellent weavers, with whom Friesland formerly abounded, migrated; in whose homely verse is the following saying—

“ Gooid braide, botter, and sheese
Is gooid Halifax and gooid Friese.”

England must have presented many attractions to the ancient members of the Low German stock, if it be true, as stated in Procopius, iv. 20, that “their souls departed through Helder (Hel, hell, Dôr, door—*porta inferorum*) to England, the nebulous abode of disembodied spirits.” The same historian, *De bello Gothico*, lib. iv. c. 19, names the Frisians as one of the nations that settled Britain:

“*Ἀγγιλοὶ τε καὶ Φρίσσονες καὶ οἱ τῇ νήσῳ ὁμωνόμοι Βρίττονες.*”

In the seventh and eighth centuries the Frisian dominions were the most extensive, and during those centuries they came in contact with the Frankish power. In 692 Radbod, their chief, was defeated by Pepin de Héristal. These were the Frisii Majores, or West Frisians, and they were compelled to embrace Christianity. Poppo, the chief of the East Frisians, was defeated in 750 by Charles Martel, who sent to them as apostles St. Boniface and Willibrod. The latter

became the Bishop of Utrecht, the former of Mayence, then upon the death of Willibrod, Bishop of Utrecht.

In 785 they were finally subdued by Charlemagne, who gave to them a code of laws, in Latin termed the *Lex Frisonum*. In connection with their laws it may be stated that the feudal system was never erected in Friesland.

For some time after 785 the country was under the control of the Franks, and in 843 Frisia was divided into three parts, Lewis the German receiving East and Central Frisia, and Charles the Bald the West.

Shortly after its subjection by the Franks, Frisia was overrun by the Normans, until A.D. 1024. After their departure the country was parcelled out among several petty princes and powers, and has so remained until modern times; but among this people there has always existed that intense love of liberty which has caused its attribute or epithet of "Free" to be its greatest glory, so that after all these centuries the alliteration *Free Frisians* inevitably presents itself to the mind of the scholar who thinks of the race; and not the least of its glories is the fact that under the leadership of that majestic figure, William the Silent, wherever a blow was struck for hearth or home against the overshadowing despotisms of the south, there in the forefront of the battle were to be found these "wild beggars of the sea," as they were termed by the malignity of their foes.

Old Friesic literature consists almost exclusively of law books, each district having its own. There are a few other fragments found among the laws—the Creation of Man, the ten commandments, a legal riddle, the awful signs and wonders that shall usher in the day of judgment, a sort of scriptural genealogy, and lists of the Roman emperors, and of the bishops who ruled Frisia in early days.

They have been printed in full by Richthofen and Hettema in various works. Their laws extend from the twelfth century to a date late in the fifteenth, and consist of the following:—the laws of the Rüstringer, those of the Brocmen, the Emsiger Recht, the laws of Fivelgo, Hunsingo, Humsterland, West Lauwers, Ostergo, Westergo, Sevenwold, Drenthe, and North Friesland.

These laws possess the same peculiarities as those common to the other ancient Germans. Crimes were punished by fines and mulcts, and the guilt of the accused ascertained by the ordeal, while innocence was vindicated by the oaths of compurgators and by the other devices of a rude age.

There is also an ecclesiastical code, with numerous provisions for fasts, regarding priests, other spiritual authorities, and the sanctity of churches.

The language is one of the Low German family, very similar to Anglo-Saxon. It is indeed stated that the missionaries sent to the Frisians—who were Anglo-Saxons—immediately upon their arrival in those regions commenced active labour among the people, preaching and exhorting, and experiencing no difficulty in making themselves understood by their hearers,—such was the close agreement of their respective forms of speech. It is peculiar in this, that up to comparatively modern times, it retained its archaic purity, so that while other members of the common stock were undergoing a change into their middle and modern aspects, it was still spoken in uncorrupted form in its primitive home. Thus about the time of Chaucer might perhaps be placed its most flourishing period.

Frisia *proper*, according to Halbertsma, is a district surrounded by the Zuyder Zee on the north-west and south, almost forming a peninsula. Here was the original seat of the Frisians, and here is their modern home. Friesland is divided at present into the provinces of East and West Friesland, embraced respectively in Hanover and Holland. The Country Friesic, North Friesic, Saterlandic, Schiermonnikoogian, and Hindelopian have remained until these times as spoken dialects. The language is spoken, too, on the islands of Föhr, Sylt, Amrum, Wangerog, and Heligoland.

“The Frisian which is spoken on a small area on the north-western coast of Germany, between the Scheldt and Jutland, and on the islands near the shore, which has been spoken there for at least two thousand years, and which possesses literary documents as old as the twelfth century, is broken up into endless local dialects. I quote from Kohl’s ‘Travels:’

—‘The commonest things,’ he writes, ‘which are named almost alike all over Europe receive quite different names in the different Frisian islands. Thus in Amrum *father* is called *aatj*; on the Halligs, *baba* or *babe*; in Sylt, *foder* or *vaar*; in many districts on the mainland, *täte*; in the eastern part of Föhr, *oti* or *ohitj*. Although these people live within a couple of German miles from each other, these words differ more than the Italian *padre* and the English *father*. Even the names of their districts and islands are totally different in different dialects. The island of Sylt is called Söl, Sol, and Sal.’ Each of these dialects, though it might be made out by a Frisian scholar, is unintelligible except to the peasants of each narrow district in which it prevails.

“What is therefore generally called the Frisian language, and described as such in Frisian grammars, is in reality but one out of many dialects, though, no doubt, the most important.”*

A volume of poems in Country Friesic was published by Gysbert Japicx about 1650, denominated *Friesche Rymlerye*, and one or two minor works and a few unimportant specimens of the modern dialects have from time to time been printed, especially in grammars and handbooks of the various dialects, to illustrate the folk-speech.

The body of laws which has come down to us from the classical period of the speech is naturally looked upon as a monument of inestimable worth. This brings us to regard a matter which cannot be passed over without a brief remark. It might easily be conjectured that the discovery of any more old Friesic texts would be warmly and eagerly welcomed by philologists and others. In 1872 a work entitled *Thet Oera Linda Bök*, purporting to be written in more ancient Friesic than any theretofore known, was published in Holland, for another person, by Dr. Ottema—a work which has deceived some of the most eminent Frisian scholars. Its contents can hardly be summed up in brief, for they set history, chronology, mythology, and almost conjecture itself at defiance. It professes to give the history of the race for 3000 or 4000 years,

* Max Müller, *Lectures on the Science of Language*, 1st Series, p. 59.

laying down a system of theology, laws, &c., and may well in every sense be termed a "Wonderboek" by the learned doctors of Holland.

It is, upon thorough examination, found to be a hodge-podge, a *mengelmoes* of ancient Friesic, modern Friesic, and modern Dutch, and it is not free from great errors in grammar—just such mistakes, in fact, as its alleged author was wont to make in writing his mother-tongue. From all the facts adduced by its critics there is no reason to doubt that they have conclusively demonstrated it to be the work of Cornelis Over de Linden (who died a few years ago), Superintendent of the Royal Dockyard at the Helder, in the Netherlands, who undertook and performed the prodigious task—the work of many years—of writing in uncials, in a dead and obsolete language, a lengthy volume for the glorification of his own family and of his presumptive race. Thus did this singular man—to use an inelegant phrase in vogue in Holland—"take the learned world by the nose and lead it around the yard."

It has been deemed advisable to add to this second edition a short Reading Book with glossary, and examples of the Modern Friesic dialects, as well as a few extracts from the *Oera Linda Bók*, which, with the extensive additions and improvements, especially in the attempt to illuminate the ancient speech by means of the modern dialects, it is hoped will confer greatly increased usefulness upon this manual.

It would not be within the bounds of reason to hope that the Grammar should be found entirely free from errors or inaccuracies, prepared, as it has been, amidst the distracting activities of the life of a practising attorney, far from associations congenial to such labour, or adapted to render assistance in such a task.

SAN FRANCISCO, CALIFORNIA,
January 1887.

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FRIESIC GRAMMAR.

PART I.—PHONOLOGY.

THE ALPHABET.

a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, (q), r, s, t, u, v, w, (x), (y), z.

SOUNDS OF LETTERS.

1. VOWELS.

(1.) *a* like *a* in *lad*.

á „ *a* „ *ball*.

e „ *e* „ *rest*.

ê „ *e* „ *they*.

i „ *i* „ *hit*.

î like *ee* in *seem*.

o „ *o* „ *blot*.

ô „ *o* „ *dome*.

u „ *u* „ *full*.

û „ *oo* „ *tool*.

(2.) There was but little difference between the sounds of *a* and *o* in such words as *man, mon, land, lond, wald, wold*. Regarding the free interchange of these vowels with each other see section 3.

(3.) The same is true of *e* and *i* at the end of unaccented syllables; we find them indiscriminately used, as in *hire, hiri, nose, nosi, &c.*

(4.) The vowels rarely had an absolutely determinate sound, being subject to innumerable shades and slight variations—much like the varied shades of colours that are so prevalent, to which but seldom can an absolutely distinctive epithet be applied; and, then, again in the senescence of the language the sounds assimilated themselves to those of the conquering and absorbing dialect of Holland.

CONSONANTS.

2. (1.) The consonants are pronounced as in English, with the following exceptions :—

(2.) *c* pronounced always like *k*.

(3.) *ch* like the German *ch*; it is the equivalent of the Anglo-Saxon hard *h*, as in *brôchte*, A.-S. *brôhte*.

(4.) *h* before all consonants, but *w* is but a slight aspirate, as in *hlápa*, to leap; *hrof*, robbery. Sometimes pronounced so indistinctly as to be omitted from words, as *ors* for *hors*; and from the same word the *r* was occasionally dropped, making *hos*, which sounds like the vulgar or backwoods pronunciation of English *horse*.

hw = *wh* in *what*.

(5.) *j* before a vowel pronounced like English *y*.

(6.) *k* sometimes is pronounced like *ch* and *sh*, &c.; but as to this see under gutturals.

(7.) *lf* and *lv*. In these combinations the Frisians were inclined to absorb the *f* or *v* in the pronunciation, and thus wrote indiscriminately *dêla* or *delva*, to delve; *bihale* or *bihalva*, beside; cf. the Scotch *sel'* for *self*.

(8.) *s* finally assumed the Dutch sound of *z*, and *sonder* was pronounced *zonder*; *syn*, *zyn*, &c.

(9.) *wl*, *wr*. In the combination *wl*, the *w* has something of the sound of the German *w*, as in *wlite* = *vlite*. Before other consonants the *w* is but slightly, if at all, pronounced; accordingly the manuscripts exhibit *wrogia*, *rogia*, *wriust*, *riust*, *wrauld*, *rauld*, &c.

Other remarks regarding pronunciation will be found scattered through the following sections, composing Part I. of this work.

VOWELS.

Short vowels—*a*, *e*, *i*, *o*, *u*.

Long vowels—*â*, *ê*, *î*, *ô*, *û*.

Diphthongs—*iu*, *ei*, *au*, *eu*, *ou*.

3. (1.) Original *a* (i.e., that of the parent Old Low German) is preserved before *m* and *n*, whether single, geminated, or

combined with a mute, and also before a single consonant with *a* or *u* in the following syllable, as in *nama*, name; *fara*, traveller; although this vowel manifests a tendency to change to *o* before nasals, as in *man*, *mon*; *kamp*, *komp*, *fight*; but *a* can never change to *o* where the umlaut occurs.

(2.) *a* represents Goth. *a* and the simple A.-S. *ea*, as in *al*, all, Goth. *alls*, A.-S. *eall*; *half*, half, Goth. *halbs*, A.-S. *healf*.

(3.) An *e* for original *i* in the final syllable gives rise to umlaut, as in *hangst*, gen. *hengstes*.

(4.) *a* frequently becomes *e* before two consonants, but generally remains unchanged before *l*, *x*, and geminated mutes, as in *falla*, to fall; *snabba*, mouth; *katte*, cat; *salt*, salt; *walda*, to rule; *sax*, knife; but before *r* *e* appears, as in *herd*, hard, Germ. *hart*, Icel. *harr*: exceptions—*barn*, child; *garda*, a garden.

4. (1.) *e* is derived from three other vowels, viz., *a*, *i*, and *u*; from *a* by umlaut, as in *hangst*, *hengstes*; *lemithe*, laming; and by a simple weakening of the sound before two consonants, as indicated in section 3.

(2.) It is derived from *i* by the power of assimilation exercised by an *a* in the following syllable, as in *helpa*, to help, it being considered that this *e* was so indistinctly enunciated as much to resemble *a*. It does not change back, as in A.-S., O.-S., and O.-H.-G., in the strong conjugation of the verb, and we consequently have *werpe*, *werpst*, *werpth*, *helpe* (*helpst*), *helpt*.

(3.) It appears for *u* after that vowel has been intermediately changed into *o*, as in *fel* for *ful*, much; *ken*, genus (O.-H.-G. *chunni*).

(4.) In the participles *bifelen*, *breken*, broken, &c., the *e* represents the vowel of the infinitive where other verbs have *o*, as in A.-S. *gebrocen*, and the parallel form in Friesic, *bifôlen*; so *beren* and *boren*; *nimen*, O.-S. (*bi*)-*noman*, *stelen*.

(5.) Its correspondences are—first, A.-S. and Icel. *e*, as in *setta*, to set, A.-S. *settan*, Icel. *setja*. Second, the A.-S. “fracture” *ea* (fracture of *a*), Icel. *e*, or *a* changeable to *e* by umlaut—*bern*, child, A.-S. *bearn*, Icel. *barn* (*bernska*); *erm*,

poor, A.-S. *earm*, Icel. *armr*. Third, A.-S. *æ*, as in *gers*, A.-S. *gærs*, grass; *wetir*, A.-S. *wæter*, water. Fourth, A.-S. *eo*, (fracture of *e*), *berch*, mountain, A.-S. *beorh*; *melok*, milk, A.-S. *meoloc*.

EUPHONICALLY INSERTED *e*.

5. When in Gothic a mute is followed by a liquid or a nasal, and one of the latter forms a syllable by itself without the help of a vowel, as in *akrs*, *fugls*, *taikns*, *maipms*, there is generally developed in Friesic an intrusive euphonic vowel before the consonant: thus in *ekker*, acre, *ager*; *fugel*, fowl; *têken*, token, sign. Unlike A.-S., O.-F. presents only *e*; so in *winter*, Goth. *wintrus*; *finger*, Goth. *figgrs*; *appel*, A.-S. *æppl*. Metathesis occurs in *axle* (also *axele*), shoulder; *nêdle*, *nîdle*, needle.

6. (1.) *i* pure is preserved before many combinations beginning with *m* and *n*, and before *r* with a dental following, where A.-S. has *eo*: *binda*, to bind; *hirte* (also *herte*), A.-S. *heorte*: but *u*, or its representative *o*, in the following syllable, causes it to yield to *e*, as in *felo*, much; *fretho*, peace; *selover*, silver.

(2.) *i* is fractured to *iu* before *cht*, as in *riucht*, right, law; *fliucht*, he flies. Fracture also seems to occur in *tziurke*, church; *wriust*, wrist; and *tziust* (*kiust*), a fell, pelt.

(3.) It appears for *a*, or its umlaut *e*, in *skil*, shall; while the second person has *skalt*: in *tzilik*, *kilik*, calix; *hiri*, army; *wirid*, pret. part. of *wera*, to defend; for *u* in *skila*, shall; *kinig*, king; *kin*, kin, O. S. *kunni*—but of these last two words the umlaut forms occur; *kening* and *ken*; also *skela* for *skila*.

(4.) It corresponds to A.-S. *i*, *y* (and *eo*, as has above been observed), and Icel. *e*.

<i>Mith</i> , with,	A.-S. <i>mīð</i> ,	Icel. <i>með</i> .
<i>Nima</i> , to take,	„ <i>niman</i> or <i>nyman</i> ,	„ <i>nema</i> .
<i>Irthe</i> , earth,	„ <i>eorðe</i> .	
<i>Hirte</i> , heart,	„ <i>heorte</i> .	
<i>Fir</i> , far,	„ <i>feor</i> .	

7. *o* is generally the representative, the "Trübung" or obscuration of *u*; before *mp*, *nd*, and *n* it is a mere variation of *a*, as in *komp*, *kamp*; *lond*, *land*; *hond*, *hand*; *gong*, *gang*, a going, walking; *mon*, man. It is equivalent to A.-S. *o* and the *o* of the other dialects.

<i>Dolch</i> , wound,	A.-S. <i>dolh</i> ,	Mod. Fries. <i>dolge</i> and <i>dolck</i> .
<i>Folk</i> , folk,	„ <i>folc</i> .	„ <i>folck</i> .

8. (1.) *u* is but seldom preserved; it has given way so extensively to the "Trübung" in *o*. It corresponds to A.-S. *u*.

<i>Hundred</i> ,	A.-S. <i>hundred</i> .
<i>Tunge</i> , tongue,	„ <i>tunge</i> .

(2.) Organic generally before nasal combinations—*grund*, ground; *tunge*, tongue.

(3.) *u* = O.-H.-G. *o* in *thuner*, thunder, O.-H.-G. *donar*; *kuma* (also parallel form *koma*), O.-H.-G. *coman*, *queman*; *wuna* (also *wona*), to dwell, inhabit, O.-H.-G. *wonên*. Also to Latin *o* in words from that language, *munek*, *munik*, *monik*, L. *monachus*; *pund*, pound, L. *pondus*.

(4.) *u* for *a* in *gunga*, to go; it is very frequently written for *v* and *w*; for *v*, as in *erue*, heir; *oua*, over; for *w*, as in *tuâ*, two; *wedue*, widow.

LONG VOWELS.

9. (1.) *â* occurs in some cases of contraction, as in *fâ* (Germ. *fangen*), to take, seize; *slâ* (Germ. *schlagen*), to strike.

(2.) It appears in the third person plural of the eighth class of strong verbs, as in *nâmon*, from *nima*, to take.

(3.) It represents Goth. *ái* and A.-S. *á*, as in *hâm*, A.-S. *hám*, Goth. *háims*; *âga*, to have, Goth. *áigan*; but it is most frequently found in the place of the Gothic diphthong *áu*, which appears in A.-S. as *éú*.

E.g., *âre*, ear; *âge*, eye; *hlâpa*, to run; *gâ*, a town, region, or district (Germ. *Gau*); for Goth. *áuso*, *áugo*, *hláupan*,

and *gáuja*. Its other equivalents are Icel. *au*, O.-H.-G. *ô*, as in—

<i>Dád</i> , death,	A.-S. <i>deád</i> ,	Icel. <i>dauðr</i> ,	O.-H.-G. <i>tôd</i> .
<i>Rád</i> , red,	„ <i>reád</i> ,	„ <i>rauðr</i> ,	„ <i>rôt</i> .
<i>Lás</i> , loose,	„ <i>lcás</i> ,	„ <i>laus</i> ,	„ <i>lôs</i> .
<i>Strám</i> , stream,	„ <i>streám</i> ,	„ <i>straumr</i> ,	Mod. ver. (<i>Strom</i>).

(4.) It appears in the singular preterit of the eighth class of strong verbs, as *kás*, from *kiusa*, to choose; *bâd*, from *biada*, to command.

(5.) There is some vacillation between *â* and *ê*, as in the words *flâsk*, *flesh*, *klâth*, *vestis*, *hlâdder*, *ladder*—in the Hunsingoer Recht *flêsk*, *klêth*, *hlêdder*; and then, *vice versâ*, *gâstlik* in it for *jêstlik* in the other.

10. (1.) *ê* represents O.-S. *ê* instead of O.-H.-G. *ei*, as in *brêd*, broad, O.-S. *brêd*, O.-H.-G. *breit*.

(2.) It sometimes represents O.-H.-G. *ê* and A.-S. *é* instead of *ie*, as *brêf*, *bêr*, *prêster*, for *brief*, *bier*, *priester*.

(3.) It is equivalent to A.-S. *é*, as in *fêt*, A.-S. *fét*; *dêma*, to judge, A.-S., *dêman*; *fêra*, to go, to lead, A.-S. *fêran*.

(4.) It also represents A.-S. *æ*, *é*, and Icel. *â*.

<i>Hêr</i> , hair,	A.-S. <i>hær</i> (<i>hér</i>),	Icel. <i>hâr</i> .
<i>Dêde</i> , deed,	„ <i>dæd</i> ,	„ <i>dáð</i> .
<i>dêla</i> , to divide,	„ <i>dælan</i> .	
<i>ênich</i> , any,	„ <i>énig</i> (Kentish, <i>délan</i> , <i>énig</i>).	

(5.) It also represents A.-S. *ý* and Icel. *ey*.

<i>Lêsa</i> , to loose,	A.-S. <i>lýsan</i> ,	Icel. <i>leysa</i> .
<i>Hêra</i> , to hear,	„ <i>hýran</i> ,	„ <i>heyra</i> .

(6.) It occurs, as in A.-S. *éá*, or its contraction *é*, as a condensation of Goth. *áu*.

<i>Nêd</i> , need,	A.-S. <i>néd</i> ,	Goth. <i>náuþs</i> .
<i>Dêpa</i> , to dip,		„ <i>dáupþun</i> .
<i>Skêne</i> , pretty,	(Germ. <i>schön</i>),	„ <i>skáuns</i> .

(7.) The condensed form *ê* appears also for the Gothic diphthong *iu*, A.-S. *eó*; *grêt*, grit, sand, A.-S. *greót*; *knê*, Goth. *kniu*; *binêta*, to rob, deprive, O.-S. *biniotan*.

(8.) *ê* represents the contraction of the diphthong *ei*, as in *ên*, one; *swêpa*, to sweep, Icel. *sveipa*; *lêda*, to lead, Goth. *ga-leiþan*; *hêt*, hot, Goth. * *heit*.

(9.) *ê* is employed to indicate the umlaut of *ô*; *dôm*, *judicium*, *dêma*, to judge; *fêla*, to feel; *wêpa*, to weep; *grêta*, to greet.

It is even so employed with respect to *û*, as in *sêle*, Germ. *Säule*, pillar; *hêde*, hide, A.-S. *hûd*, corresponding to the A.-S. umlaut of *û*, which is *ý*.

(10.) In a few instances this vowel has been retained in pure correspondence with Goth. *ê*, as in *mêl* for *mâl*, time; *wêpen*, weapon, for *wâpen*; *wêron*, they were; *jêvon*, they gave. As intimated in these instances, the vowel *ê* corresponds generally in this and the other old Teutonic dialects to Goth. *ê*.

This vowel will frequently be found written thus, *ee*, as *î* is written *ii*, and *û*, *uu*.

11. (1.) *î* represents the Gothic diphthong *ei*, and answers to *î* in the other old Germanic dialects; e.g., Goth. *hweila*, a time, O.-H.-G. *hwîla*, O.-S. *hwîla*, A.-S. *hwîle*, Fries. *hwîle*, Saterlandish *wîla*, North Fries. *wîle*; Goth. *þreis*, three, O.-H.-G. *drî*, A.-S. *thrî*, Icel. *þrîr*, Fries. *thrîa*, thrice.

(2.) This vowel may also take the place of the *ei* arising from *eg*, as in *dî*, day; *mî*, may.

(3.) It may result from contraction, as in *nîa*, *new*, Goth. *niujis*; *sîa*, to sew, Goth. *siujan*.

(4.) *y*, which has in this dialect a proper place only in foreign words, is frequently found for *î*, as well as *i*, as in *wyf* for *wîf*, wife.

12. (1.) *ô* equals Gothô, A.-S. *ô*, and Icel. *ô*, as in—

<i>Dôm</i> , judgment,	Goth. <i>dôms</i> ,	A.-S. <i>dóm</i> ,	Icel. <i>dómr</i> .
<i>Bók</i> , book,	„ <i>bóka</i> ,	„ <i>bóc</i> ,	„ <i>bók</i> .
<i>Bróther</i> , brother,	„ <i>bróþar</i> ,	„ <i>bróther</i> ,	„ <i>bróðir</i> .

(2.) It answers to Gothic nasal *â* for *an*, as in *brôchte*, brought, Goth. *brâhta*, pret. of *briggan* = *bringan*; Fries.

thôgte, Goth. *þáhta* for *þanhta*. It takes the place, as in A.-S., of Goth. *a* before a nasal which has dropped out; as in *ôther*, other, *ander*, Goth. *anþar*; so A.-S. *gôs* (for *gons*), goose, Goth. *hansa*; A.-S. *sôfte*, adv. softly, O.-H.-G. *samfto*.

(3.) So it represents Goth. *ê* before a nasal in some words, as in *môna*, moon, Goth. *mêna*; *mônaþ*, month, Goth. *mênôþs*; *kômon*, pret. plur. of *kuma*, to come, Goth. *qêmun*; *nômon*, pret. plur. of *nima*, to take, Goth. *nêmun*.

13. (1.) *û* represents Gothic *û* and *iu*, and the *û* of the other dialects. Goth. *hûs*, the same in Fries. and the other ancient dialects. Goth. *fûls*, foul; Fries. *fûl*, A.-S. *fûl*; Icel. *fúll*.

(2.) It is a contraction of *iu*, as in *frûdelf* = *friudelf*, lover; *kriose*, *krûs*, cross; *flûcht* for *fliucht*, he flies.

(3.) It occurs in some other cases of contraction, as in *hûa*, to hang, for *hangja*.

DIPHTHONGS.

14. (1.) This dialect is restricted to the single diphthong *iu*, with the weakened forms *ia*, *io*.

Iu appears at the end of words, as in *thriu*, three; *hiu*, she. Some words waver between *iu* and *io*, as *fiur* and *fior*, four; *diure* and *dioe*, dear; *liude* and *liode*, people.

The *Rüstringer Recht* seems to prefer *io*, the other laws the form *iu*.

(2.) There was such a stress upon the pronunciation of this diphthong that in later Friesic, as in Heligoland, the consonant preceding fell away by aphæresis, leaving *jûr* for *djûr*, dear, *jied* for *ljyht*, O.-F. *liucht*, *junk* instead of *diunk*, dark, obscure. So in Sagelterland *d* before the same is but slightly heard, as in *dju*, *djop*, &c. In Schiermonnikoog *juued* = O.-F. *liode*, which retains the *l* in the other modern dialects.

(3.) In the words *ja*, to confess, and *sîa*, to see, the *a* must be considered as the infinitive ending—O.-H.-G. *jêhan*, *sêhan*;—in *tîa*, to lead; *flîa*, to fly, which stand for *tîaha*, *flîaha*, the

infinitive ending may have fallen away, the naked stem diphthong remaining.

LATER DIPHTHONGS.

15. (1.) *ei* is usually an inorganic and later formation; it arises from the contraction of the terminations *ag* and *eg*, as in *wei*, way, for *weg*; *dei*, day, gen. *degēs* or *deis*; but in the plural the *g* reasserts itself, and *wegar*, *degar*, &c., appear.

(2.) In *ein* (also written *ain*), own, it is a contraction of *êg* = *êgin*, and *heia* = *hêga*, to fence, preserve.

(3.) For *î* taking the place of *ei*, see section 11 (2.)

(4.) The parallel forms *deil* for *del*, dale (O.-S. *dal*); *weisa* for *wesa*, to be; *beile* for *bel*, boil, occur.

(5.) *ei* equals A.-S. *æ* in *eider*, either, A.-S. *æghwaðer*, *ægðer*.

(6.) <i>ei</i> = <i>î</i> in O.-S.,	<i>breid</i> , bride,	O.-S. <i>brûd</i> .
<i>ei</i> = <i>ou</i> in O.-H.-G.,	<i>hei</i> , a blow,	O.-H.-G. <i>hou</i> (<i>hau</i>).

(7.) There is another *ei* which arbitrarily takes the place of *e*, as in O.-H.-G. and O.-S., or Frankish: thus in *eifna*, to level.

(8.) In *keisar*, emperor; *leia*, layman, the *ei* is identical with the same diphthong in O.-H.-G., from which, in fact, these forms are derived.

It is sometimes written *ey*, *mey* = *mî*, *possum*.

(9.) Sometimes *ai* occurs for *ei*, as in *aider*, *eider*, either; *ain*, *ein*, own.

16. *au* is an inorganic diphthong resulting from the contraction of *âw*; *naut* for *nâwet*. It also sometimes stands for *â*, as in *auwa* for *âwa*, to show; *auber* for *âber*, open, manifest. Again for *al*, as *saut* for *salt*.

17. *ui* stands sometimes for *î*, as in *huisman*, tenant.

18. *eu*, as in *breud*, a pulling (*hêr-breud*, hair-pulling; *nose-breud*, &c.), from the verb *brîda*, is another inorganic diphthong resulting from the loss of a *g* in the verbal and nominal forms; thus *brîda* stands for *brigda*.

19. *ae* = *â*, generally, as *aegh* for *âch*, *bistaen* for *bistân* (Germ. *bestehen*). It also occurs for *ê*, as in *haet* for *hêth*, has; *aerst* for *êrost*, first; *waepen* for *wêpin*. It but seldom occurs in the *Rüstringer Recht* and other old texts.

20. *oe* is usually the later and Dutch orthography for *u*, as in *bloed*, blood; *soen* for *sunu*, son; *hoemanich* (*quam multi*), Dutch *hoe menigerlei*; *doem*, *judicium* (Older Fries. *dôm*), Dutch *doemen*, to judge.

21. *ou* is sometimes equivalent to Germ. *au*: *broute* = *Brau*, a brewing. It forms a compensation sometimes for a lost *l*, as in *goud*, *gouden*, gold, golden; *houda* for *holda*, friend: appears for *th* in *ouder* for *ôther*.

22. The Consonants.

	Liquids— <i>l, r</i> .
	Nasals— <i>m, n</i> .
	Spirants— <i>v, w, s, z, j</i> .
	Labials— <i>p, b, f</i> .
Mutes.	Dentals— <i>t, d, th</i> .
	Gutturals— <i>k (c), g, h</i> .
	<i>q = kw; x = ks</i> .

23. LIQUIDS.

(1.) *l* and *r*. This dialect carefully distinguishes between the Gothic simple initial liquids *l* and *r* and their aspirated compounds *hl*, *hr*, *wl*, and *wr* (so also with the nasal *n-hn*). *Il* and *hr* are sometimes found with the liquid and the spirant transposed, as *lh*, &c.

(2.) These aspirated compounds did not descend to the modern dialects.

(3.) There is an elision of *l* before certain consonants, as there is in the pronunciation in English—would, could, should (which, by the way, are written phonetically in Modern Friesic—*woe'd*, *koe'd*, *scoe'd*—by apocope *woe'*, *koe'*,

scoe'), as in *selik*, Goth. *swa-leiks*, such; *salk*, *sêk*; *sullik*, *sulk*, *sûk*; *hwelik*, *hwelk*, *hwêk*, *hók*, and *hûk*.

(4.) Gemination is rejected at the end of a word, and is not found in compound words where the preceding vowel is short, as *al*, all; *al-sâ*, also. In this it fully agrees with A.-S.

(5.) *r* answers to ancient Germanic *r*, as in *rîke*, kingdom; *renna*, to run; *brenga*, to bring; *wer*, man; Goth. *reiki*, *rinnan*, *briggan*, *waîr*: to original *z* in the middle of a word (Goth. *z* or *s*), as in *mâra*, more, Goth. *maîza*; *âre*, ear, Goth. *âuso*; *nêra*, to support, foster, Goth. *nasjan* (to save).

(6.) A tendency to indulge in rhotacism (the change of *s* into *r*) pre-eminently characterises Friesic; e.g., it appears in the nominative plural of substantives, as in *degar*, days, A.-S. *dagás*; *fiskar*, fishes, A.-S. *fiscás*. Sometimes, however, the liquid entirely disappears, as in *dega*; the probability, therefore, is that the pronunciation of the *r* was as indistinct as is that of the same letter now in England in such words as *bar*, *tar*, &c.

24. There are many evidences of the fact that there has been a marked tendency in Friesic, as to a certain extent in English, to slur over and indeed neglect the pronunciation of both the liquids *l* and *r*, though frequently with a vowel compensation.

r is cast away as in A.-S. where not organic, as in *má*, more, Icel. *meir*; *min*, less, Icel. *minnr* or *míðr*.

25. *r* is generally absorbed in the pronunciation of Modern Friesic words, as in *thôn* for *thorn*, *hôn* for *horn*, *kôn* for *korn*, *been* for *lern*; *beens-been*, *nepos*; so *kerne* and *herne* are pronounced *kenne*, *henne*. The same thing occurs in the Westphalian dialect of the Platt-Deutsch. So in Norwegian *barnsdom* is pronounced *bansdom*, &c. Again, in M. F. *boarstje*, to burst, is pronounced *boastje*, while in another district there is elision of the sibilant, *bart* occurring for *barst*.

26. Metathesis is quite common, as in *gers*, grass; *hars*, horse (O.-H.-G. *hros*); *fersk*, fresh; *barna*, to burn (Germ.

brennen) ; *forst*, frost. *En* for the negative *ne* occurs joined to another word, as *ik enhebbe*, I have not.

NASALS.

27. (1.) Final *n* is almost uniformly rejected in infinitives * (though it reappears in the gerund), in the termination of the subjunctive, in the inflections of the weak declension, and in various words; as *finda*, to find, A.-S. *findan*; *thene hona*, (acc. of *gallus*), instead of *honan*. The *a* thus left answers in all cases to A.-S. *an* and *on*; e.g., *ma*, A.-S. *man*, one; *thana*, thence, A.-S. *þanon*; *bûta*, without, A.-S. *bûtan*.

(2.) The Northumbrian dialect of the A.-S. presents examples of the rejection of final *n* as in Friesic, in infinitives; e.g., *ge-hálgia*, to sanctify; *ge-cuma*, to come; *lócía*, to look; *weorthia*, to honour; *leornia*, to learn; *thenka*, to think; *héra*, to hear; *ária*, to honour; *gonga*, to go; *habba*, *halda*, *tencere*; *honga*, to hang, and many others. See the glossary to "*Die vier Evangelien in Altnordhumbrischer Sprache*," von K. W. Bouterwek.

(3.) The corrosion of centuries has further abbreviated the Frisian infinitive in some districts now to simple *-i*, as in the East Frisian words *eeri*, to honour, O.-F. *érja*; *gungi*, to go, O.-F. *gunga*; *macki*, to make, O.-F. *makja*. Many verbal forms in Heligoland† and Wangerôg have, like the English, entirely lost the vowel of the infinitive in such words as *bed*, to bid; *büüg*, to bow; *hiâr*, to hear; *it*, to eat; *licd*, to lead; *thênk*, to think; *bring*, to bring; *sei*, to sew; *sliaip*, to sleep; *deil*, to deal with; *bârg*, to hide, A.-S. *bergen*; *bifel*, to command, O.-F. *bifella*; *bik*, to pick; *bit*, to bite; *brik*, to break.

(4.) We find the gemination of *n* arising from the contraction of two *n*'s, which have come into closer contact by the elision of one or more vowels, as in *ênne* for *ênene*, *mînne* for *mînene*, *thînne*, &c.

* It appears, however, in *krân* and *seggen*, *bistân*, *adjurare*, *dicere*; *sian*, to see; *bringan*, to bring; *wesan*, to be; *fân*, to take; *gân*, to go; *jân*, to give; *bi-schojan*, Germ. *beschauen*, &c.; similar forms also prevail in M.-F., thus: *géan*, *sjaen*, *stéan*, *jaen*.

† This island was Frisian as early as the eighth century, and received its name, Sacred Island, from its being the principal place of worship of Fosite, Norse, Forseti (?) According to others, of Odin.

(5.) In this, as well as in other Old Teutonic dialects, inflectional *m* has, when occurring in terminations, always been changed to *n*; *n* is dropped when occurring in the middle of a word before *s*, *th*, *d*, and *f*, as in *ûs* (Germ. *uns*), *nobis*, *ev-êst*, hatred (Goth. *anst*); *gôs*, goose, pl. *gês*, O.-H.-G. *gans*; *ôther*, Goth. *anþar*; *tôth*, pl. *têth*, Goth. *tunþus*; *sûth*, Goth. *sinþs*; *mûth*, *fîf* (Germ. *mund*, Goth. *fimf*): exception, *winstere*, left. *ath* appears for *and* in the plural terminations of the verb.

SPIRANTS.

28. (1.) *v* and *w*. *v* is sometimes written at the beginning and in the middle of words for the vowel *u*—e.g., *vrdrîva* for *urdrîva*, to drive out; *vr* for *ur*, over; *vtor*, extra; *vndînga*, *se liberare*.

(2.) *w* appears also for *u* at the beginning and in the middle of words, and in some cases *wu* is rendered by a simple *w*—*wtward* for *ûtward*, outward; *wrsîa* for *ursîa*, to oversee; *wnde* for *unde*, wound; *dwa* for *dûa*, to do. Of *w* for *wu* observe *wllen*, woollen; *wannen*, won; and *wrdon*, become.

(3.) Of combinations we note *wl* and *wr* in *wlîte*, *visibilis*, and *wlemmelsa*, *laesio*, which are combined in *wlîtewlemmelsa*, a visible wound (i.e., one not covered by clothing); *wr* in *wrêka*, *ulscisci*; *wrôgja*, *accusare*, and others.

(4.) *w* occurs with another consonant preceding, in the combinations *dw*, *hw*, *kw*, *sw*, *tw*, *thw*; *dwâlîcheed* (Mid. Fr.), error; *hwâ*, who; *kwetha*, to say; *swerd*, sword; *twâ*, two; *thwinga*, to force, compel.

They are, as a rule, strictly preserved from intermixture with the succeeding vowel.

(5.) Where *w* occurs in New Friesic it is almost uniformly strongly aspirated, sounding like English *wh* in *where*.

(6.) The A.-S. vocalisation (i.e., *w* after another consonant and before *i* is vocalised into *u*, the *i* being dropped) is admitted in the following cases:—*suster*, sister; *kuma*, to come; and *kom*, came; for *svister* (Rüstringer *swester*); *kvîma*, *kvam*.

(7.) *w* is sometimes dropped in the middle of a word, as in

sêla, A.-S. *sáwel*, soul, life; *hîskthe*, family, O.-H.-G. *hîwisca*; *ondsêra* for *ondswêra*, to swear free; *tôlef*, *tôlefta*, twelve, twelfth, for *twilif*, *twilifta*; *sîaring* for *swiaring*, son-in-law; and at the end it is sometimes retained and sometimes falls away, in the latter case lengthening the preceding vowel. Retained, as in *dâw*, dew; *blâw*, blue: falls away, as in *gâ*, a district, *vicus*; *â*, a law. The *w* has developed no diphthong, but simply a long vowel in *frôwe*, woman; *hâwa*, to hew; *strêwa*, to strew; *bâwa*, to build.

(8.) The *u* in such forms as *fiuwer*, four; *triuwe*, faith; *hauwen*, *hewn*, is, so to speak, but a diphthongal gemination of the *w*, for *fiwer*, *triwe*, *hawan*—a peculiarity also observable in O.-H.-G.

(9.) *v* replaces the nasal *m* in *fôvne* for *fâmne*, *fôrne*, woman, maid: drops out of *skrîon* for *skrîven*, written; *jondis* for *avend*, evening.

29. (1.) *s* and *z*. Rhotacism of *s* into *r* takes place as in O.-H.-G. and O.-S. The *s* is preserved in the present and preterit singular of strong verbs; while the preterit plural and the participle adopt *r*, e.g., *kiase*, *kâs*, *keron*, *keren*; *wesa*, *was*, *wêron*.

(2.) The softening of *sk* into *sch* is a dialectic peculiarity: before *e* and *i* we find *schet*, treasure; *schel* for *skel*, shall; *scheldech*, guilty; *schilling*, shilling: before *a* and *u* in *schant*, present; *schule*, shelter, hut.

(3.) The soft sibilant *z* is found at the beginning of but few words, and there mostly appears in later forms in sympathy with, and under the influence of, the Dutch, as *zeerâwer*, pirate, viking, Dutch *zeeroover*; *zwarra*, to swear, Dutch *zweeren*.

For the combinations *tz*, *sz*, *dsz*, *dz*, &c., see under Gutturals, section 36.

30. Contrary to the custom of some of the other Old-Germanic dialects, which often supplant *j* by *g*, the Old Friesic has, in addition to the organic *j*, employed this consonant in the place of *g* (the *j* is written *i* in the manuscripts, and has usually been so printed), e.g., *jeld*, *poena*, *pecunia*, for *geld*;

jeva, to give, &c. The spirant is organic in *jêr*, year; *jung*, young; *federja*, *patruus*; *makja*, to make; *sparja*, to spare; *erja*, to honour. It is ordinarily vocalised into *i* where it forms part of the root, and is therefore seldom to be met with; e.g., *nîa*, new; *frî*, free. When once vocalised it does not reappear in the word—*hiri*, army, has not in the dative *hirji*, but *hiri*.

MUTES.

LABIALS.

31. (1.) *p* in general and *b* and *f* at the beginning of words are organic; *b*, except in the combination *mb* and in cases of gemination, is replaced by *v* in the middle, and by *f* at the end of words; e.g., *wîf*, genitive, *wîves*; *stef*, staff, dative *steve*; *half*, genitive *halves*; but *f* remains in the middle of a word where a *t* sound follows, as in *efter*, after; *hâfd*, head; *jeftha*, or. The labial aspirate *ph* is represented by the spirant *f* or *v*.

(2.) *p* is identical in its relations with the same letter in the other Old-German dialects. Initial *p* is practically a foreign letter to the Old-Teutonic tongues.

The gemination *ff* occurs only in foreign words, and *pp* is rare.

(3.) *f* renders the A.-S. combination *hw* in the word *fial*, wheel, A.-S. *hweol*, Icel. *hvel*, Swed. and Dan. *hjul*. This form is analogous to the ancient and modern Dutch *wiel*. There is an obvious and natural affinity between the labial and the spirant, which has resulted in the interchange in this instance, regardless of its combination with the aspirate.

(4.) A remarkable rendering of Latin *p* is found in *prôgost* (*prôvest*), Lat. *præpositus*, where a guttural replaces the spirant; A.-S. *prôfast*, Icel. *prôfastr*. We also find the same consonant taking the place of the labial media in *sigun*, seven. Cf. also *prôgja* for *prôvja*, to prove; also *jog* for *jof*, gave; *pagus* for *paus*, pope. This consonant might, with a considerable degree of appropriateness, be denominated a guttural spirant. This applies as well to the guttural under the same circumstances in the modern Saterlandish dialect; e.g., *ôgen* for *ôven*. Observe also O.-F. *tonghere* for *thuner*, thunder; *sogenja* for *somnia*, to collect. So *ch* occurs for *f* in *stichte* (Ger. *Stift*), church, monastery, O.-H.-G. *ga-stifte*, *aedificium*.

DENTALS.

t, d, th.

32. (1.) *t* is almost uniformly organic; it sometimes drops out at the end of a word after *ch*, as *riuch* for *riucht*; and *th* sometimes loses the aspiration and becomes *t*, as in *nimat* for *nimath*; *klît* for *klîth*, clothing; *dât* for *dâth*, death; and *vice versa*, *th* frequently occurs for *t*, as *weth* for *wet*, wet; *with* for *wit*. This peculiarity is principally characteristic of the *Em-siger Recht*, the aspirate being partial to the end of a word. Thus, in the West Lauwers laws of 1276, *senh* for *send*, *wth* for *ût*, *fôth* for *fôt*.

(2.) *d* when initial is organic. The media is liable, as in Gothic, to yield to the aspirate when terminational, but does not in such words as *breid*, bride; *hâfd*, head; *bed*, asked; but the aspirate prevails in the terminations of the verb, *-th* and *-ath* occurring for *d* and *-a(n)d*. *rd* and *rth* are kept distinct, as in *gerdel*, girdle; *irthe*, earth: *ld* may be either organic or take the place of *lth*, as *holda*, to hold, Goth. *haldan*; *bilde*, O.-S. *bilithi*.

(3.) The gemination *dd* corresponds to *d* with an original formative *-i*, as in *bed*, gen. *beddes*, Goth. *badi*; *bidda*, Goth. *bidjan*; *thredda*, third, Goth. *bridja*.

(4.) The media is sometimes inserted in a word for the sake of euphony—to give a full and forcible sound—much as β is found in Greek words like *γαμβρός*, *μεσημβρία*, &c., and in the Friesic *nember* for *nimmer*, never. Thus, in *êtmelde*, pl. of *êtmel*, a space of time; *dey and nacht*, *jeftha twâ êtmelde*, day and night, or two divisions of time. So in *from(d) sind*, the first synod—a judicial day. Then, again, it drops out of a word, as *jel* for *jeld*, *garja* for *gaurja*.

33. (1.) *th*. The aspirate is made to answer (written *th*) to both A.-S. and Icel. þ and ð; it undoubtedly had a softer sound in the middle and at the end of words than at the beginning.

(2.) The aspirate and media occasionally interchange, as *sâla* for *sâtha*, sod; *steth* for *sted*, place, stead; *keddes*, gen. of *ketha*, *nuntius*.

(3.) Observe the change of the dental aspirate into the

sibilant in *strot* for A.-S. *throte*, throat, and *tosch* for *tôth*, tooth; the dental aspirate for the spirant *f* in *midrith* for *midrif*.

34. The pronunciation of the voiceless stopped consonant *th* has been practically lost among all the Continental members of the Germanic race, but retained among the islanders: *e.g.*, in Fôr and Amrum we find *thaank*, thanks; *thârp*, village; *thiif*, thief; *thing*, thing, &c. Wangerôgian *thwong*, thong; *thacke*, thatch; *thâm*, thumb; *thitsel*, thistle, pronounced as in English.

35. The inhabitants of the islands above enumerated distinguish between the sharp and soft aspirate. When the true pronunciation is being lost among them, they substitute the tenuis for the sharp and the media for the soft, and even follow up the exceptions that we have in English, as in *this*, *that*, *than*, *the*, *thee*, *then*, *there*, *they*, *thou*, *thine*, *though*, *thus*, which begin with the soft instead of the sharp aspirate; therefore there are presented, *dizze*, *dat*, *dan*, *de* or *di*, *dinne*, *daere*, *dy*, *dou*, *dine*, *doghs*, *doz*. These dialects, from their insulated position, and consequent retention of many Old-Friesic peculiarities, shed much light upon the ancient phonology.

GUTTURALS.

k, g, h.

36. *k* is frequently—principally in the combinations *cl*, *cn*, *cr*, *sc*, and at the end of words—represented by *c*, as in *clage* (Germ. *Klage*), complaint; *clinna* (Germ. *klingen*), to ring, resound; *merc*, mark; *comp* for *komp* or *kamp*, pugna. *k*, and not *c*, is used before *e* and *i*, as in *kemen*, come; *kiasa*, to choose: the tenuis is but rarely geminated, as in *ekker*, acre; *smek*, taste, genitive *smekkes*; *stok*, *stokkes*, stick. It was pronounced with so strong an aspiration in a number of words, as in *ketel*, kettle; *kerke*, church; *rêka*, to reach, that they were frequently written as detailed in the next section.

x = ks.

37. (1.) Very peculiar is the conversion (alluded to above) of a guttural into a palatal, which occurs as follows, and for the reason just given.

Before *e* or *i*, at the beginning of a word, *k* was frequently replaced by a palatal sound written thus—*sz* and *sth* when the *e* or *i* was followed by a single consonant or a liquid, as in *szin* for *kin*, *chin*; *sthereke* for *kerke*, church.

(2.) At the beginning of a word *g* was not thus affected. *gg* in the middle of a word is replaced by *dz*, and *k* by *ts*, *tz*, *tsz*; thus in *sidza* for *sigga*, *segga*, to say, though sometimes vocalised, as in *leia*, to lay, *ditsa*, to ditch; the English equivalent is an evidence of the same tendency in our own language: *ditch* is the modern pronunciation of A.-S. *dic*. This peculiarity is also characteristic of Modern Friesic.

(3.) After a consonant *sz* and simple *z* are written for this letter, as *brensza*, to bring (*brenza*); *ledza*, to lay.

(4.) A simpler mode of rendering the palatal is adopted in West Frisian in the employment of a simple *z* or *s*.

(5.) With reference to the pronunciation, we may conclude that *tz*, *ts*, and *sth* represented the Anglo-Saxon weak *c*, or the Italian *ce*, *sz* the English *sh*, and *dz* the *g*, in such words as *genius*, *general*, &c. The tennis remains in but few words—*keda*, chain; *kerva*, to carve; *kersten*, Christian; *kempa*, champion, &c.

(6.) The Friesic method of spelling some proper names is interesting; for instance, *Rītsard*, *Edzard*, *Wītsard*, &c., which recall the French, Provençal, and Italian orthography, *Richard*, *Rizard*, *Ricciardo*, &c.

38. (1.) *g* is sometimes (when preceding *e* or *ê*) rendered by the spirant *j*, as in *jeva*, to give; *jelda*, *solvere*, *jêstlika*, *ecclesiasticus*. This usurper has assumed even a more prominent place in the modern Friesic dialects.

(2.) When *g* is preceded by *e*, and followed by *e* or *i* in the middle of a word, it is vocalised, and forms with the preceding *e* the diphthong *ei*; thus *rein*, rain, from *regen*; *brein*, brain, from *bregen*; *neil*, nail, from *negel*.

(3.) Occasionally the diphthong thus formed is then con-

densed into *i*, so we find *brîn* in place of *brein*, *nîl* for *neil*, &c. If any other vowel follows it remains, as in *degar*, days.

(4.) The prefixes *g-*, *je-*, *gi-* drop the initial consonant, as *unge*, let him go, *ungath*, they go, for *gunge*, *gungath*; so *jûth*, he pours out, from *giata* (Germ. *giessen*).

(5.) At the end of a word, when *e* precedes it, *g* may be changed to *i*, as in *dei*, day; *mei*, may; *wei*, way. This is also a peculiarity of Kentish Anglo-Saxon, to be found in certain charters. This letter undoubtedly partook in a great degree of the character of a spirant.

(6.) At the end of a word *g* can rarely occur in any but the combinations *ng* and *gg*; it, therefore, always appears there otherwise as *ch*, as in *berch* for *berg*, *orloch* for *órlog*, war, contest. Observe, nevertheless, the following exceptions: *iênig* for *ênich*, any; *arg*, bad (a. 1499); *tiug*, *tioeg*, testamentary evidence, for *thiuch*.

(7.) In the same manner this consonant and *k* are always changed into *ch* before inflectional *t*, as in *machte*, might, from *mega*; *sôchte* from *sêka*, to seek; *fliucht* from *fliaga*, to fly.

39. *h* only occurs at the beginning of words, where its pronunciation must have been very obscure, for it frequently falls away. In the middle it is sometimes dropped and sometimes hardened into *g*; e.g., *sîa*, to see (Germ. *sehen*); *slôgon*, they slew, from *slû*. It inorganically begins *êrost*; thus *hêrest* in the Huns. Recht. At the end of a word it appears as *ch*, corresponding to A.-S. *h*; *hâch*, high, A.-S. *heáh*; and so in the middle of a word, like *g* and *k* before *t*; *dôchter*, daughter, A.-S. *dôhtor*; *drochten*, *dominus*, A.-S. *dryhten*, O.-S. *drohtin*; *brôchte*, A.-S. *brôhte*. *h* is inorganic in *hâga*, to have, and in the conjugational forms we sometimes find it dropped, as *âch* and *hâch*. The combination *hw* is common, as in *hwa*, who; *hwerpa*, *jacere*; *hwît*, white. Other combinations, *hl*, *hr*, *hn*; *hlâpa*, to leap; *hlî*, protection; *hrêne*, smell; *hrôpa*, to call; *hnekka*, neck.

OMISSION OF CONSONANTS.

40. Many consonants fall away in the inflections, and we find a number of contractions, such as *nêth* for *ne hêth*; *nêt* for

nî wêt ; *sêt* for *sê hit* ; *hók* for *hwelík*, *nêl* for *ne wil*, *sântich* for *sibuntich*, seventy, &c.

ACCENT.

41. The accent in Friesic, as in other Indo-European tongues, fell upon the root syllable of the word. The lack of poetical remains otherwise, however, throws much obscurity upon the subject.

EUPHONIC CHANGES.

ABLAUT.

42. Ablaut is a modification of vowels in the root of strong verbs to express past time, as *finde*, I find ; *fand*, found ; *drive*, *drêf*, drive, drove.

APOCOPE.

43. Apocope is the cutting off or omission of the last syllable or letter of a word ; e.g., in “*fon there suster*’ and *fon there modere* ;” “*sâ skelin al’ under êna swêra* ;” *suster*’ being for *sustere*, and *al’* for *alle*.

BRECHUNG, OR “FRACTURE.”

44. Brechung, or “fracture,” may be defined as the change of one sound into two under a consonantal influence. Thus we have *riucht* for *richt*, right, law ; *kniucht*, knight, servant ; *siucht*, sight. It appears, as in the examples, most regularly when *i* precedes the letters *cht*. It seems also to present itself in *tziurke* (Rüst. *sthæreke*), church ; *wriust*, wrist ; *tziust*, pelt ; and *dyoncker*, *obscurus*.

In West Friesic *e* before *l* is fractured, as in *ielder*, elder ; *ielne*, ell ; *ielkers*, *alias*.

COMPENSATION.

45. When a consonant is dropped in a word, the preceding vowel is lengthened—e.g., *ûs* for *uns*, *fîf*, Goth. *fîmf* ; so if a preceding vowel or vowel and consonant be dropped, as

frûdelf for *friudelf*; *bi-bâd* from *bi-biada*; *krûs* for *kriose*; *bi-skên* instead of *bi-skehen*; *eiên* for *jehen*, pret. part. of *ja*, to confess, admit.

UMLAUT.

46. (1.) Umlaut is a change of vowel in the root produced by the influence of *i* (or *e* for original *i*) in the following syllable. It consists of a partial or complete assimilation of the root vowel to that of the following syllable. It changes *a* to *e*, and *ô* to *ê*; thus, *wald*, *weldech*, powerful; *hangst*, *hengstes*, *dôm*, judgment; *déma*, to judge.

(2.) When an ancient *i* has been lost, its umlaut is termed "concealed," as in *fôt*, foot, pl. *fêt(i)*; *man*, pl. *men(i)*; so *dôm*, *judicium*, *déma*, to judge (the *i* = *j* of a formative *-ja*, intermediately lost); *her*, army, in *hertoga*, *dux*, Goth. *harjis*. The only relics of the ancient *u* umlaut (represented by *o*) are *felo*, much, many; *selover*, silver; *fretho*, peace.

PART II.

ETYMOLOGY.

THE NOUN.

GENDER.

47. There are three genders — masculine, feminine, and neuter.

We must frequently look to the analogy of the Icelandic, Anglo-Saxon, and German for the gender of a word; it will, however, be found most closely to approximate to the German, as in—

<i>Thet riucht,</i>	Germ. <i>das Recht,</i>	Icel. <i>Rettr-in.</i>
<i>Thi káp,</i>	„ <i>der Kauf,</i>	„ <i>kaup-it.</i>
<i>Thi noma,</i>	„ <i>der Name,</i>	„ <i>nafn-it.</i>
<i>Thi berg,</i>	„ <i>der Berg,</i>	„ <i>berg-it.</i>

48. The following are the general rules for gender :—

MASCULINE.

(1.) *a.* Names of males and nouns ending in *-a* (*-elsa*) or *-u* : *sunu*, son; *môna*, moon; *lamelsa*, laming; *blôdelsa*, bloody wound; *hêra*, lord; *thûma*, thumb.

b. Nouns ending in *-ath* : *môn-ath*, month; *somn-ath*, gathering; *twedn-ath*, *thrîmen-ath*, two-thirds, third; *thing-ath*, complaint, process.

c. Nouns ending in *-dôm* : *ein-dôm*, ownership; *frî-dôm*, freedom; *kersten-dôm*, Christendom.

d. Most nouns ending in *-el, -ul, -l*: *app-el*, apple; *gerd-el*, girdle; *him-ul*, heaven; *stap-ul*, block; *nei-l*, nail; *ker-l*, churl. So where there is metathesis of the *-el*, as in *nîd-le*, needle; *sped-el*, *spek-le*, spittle.

e. Nouns of agency ending in *-ere*: *bog-ere*, bowman; *onthing-ere*, complainant; *sell-ere*, seller.

f. Nouns ending in *-ing*: *hûs-ing*, tenant; *êthel-ing*, nobleman; *wits-ing*, viking.

g. Words ending in *-ma* and *-m*: *bedsel-ma*, bedstead; *set-ma*, order; *brek-ma*, fine; *âthe-m*, son-in-law; *bose-m*, bosom; *er-m*, arm.

h. Participial themes in *-nd*: *fîand*, enemy; *wîgand*, warrior; *werand*, surety; *friund*, friend; *âvend*, evening.

FEMININE.

(2.) *a.* All names of feminine persons, the sun, and nouns with any suffix terminating in *-e*, except *-ere, -te*, and two or three nouns ending in unaccented *-e* (see under "Neuter"): *frôwe*, woman; *tunge*, tongue; *thiuvethe*, robbery; *betteringe*, improvement; *fangnese*, prison.

b. Nouns terminating in *-eth*: *dug-eth* (*-ed*), virtue; *meg-eth*, maid.

c. Nouns ending in *-hêd(e), -êde*, Germ. *-heit*: *frî-hêd*, freedom; *kersten-êde*, Christendom; *falsk-hêde*, falsehood.

d. Some nouns ending in *-skip(e)*, Germ. *schaft*: *friund-skip*, friendship; *dêl-skip*, separation; but they are pretty evenly divided between feminine and neuter. Some are both feminine and neuter in different texts, like *mond-skip*, guardianship, &c.

NEUTER.

(3.) *a.* A few nouns ending in an *-e*, so indistinctly pronounced as frequently to fall away: *rîke, rîk*, kingdom; *wêde, wêd*, weeds, clothing; *mere*, news.

b. Most nouns ending in *-en*: *têk-en*, token; *bêk-en*, beacon.

c. Nouns ending in *-sel*, as *mák-sel*, make, fashion.

d. Collective nouns terminating in *-te*: *bêne-te*, skeleton, bones; *slach-te*, race.

49. Nouns taken from other languages commonly retain

the foreign gender, as *thiu kamer*, the chamber; *thiu krône*, the crown; *thi engel*, the angel.

50. NOUNS OF DIFFERENT (TWO OR MORE) GENDERS.

	Rustringer.	Emsiger.	Westlauwers.	Brokmer.	Hunsingo.	Fivelgo.
<i>Altêr, altâre, altar</i> . . .	Neut.	...	Masc.	...	...	...
<i>Bôk, book</i> . . .	Fem.	F.	N.	...	...	...
<i>Breke, bretse, ruptura</i> . . .	...	...	M. & F.	...	...	...
<i>Dêl, part</i> . . .	M.	M.	M.	M. & N.	...	...
<i>Fial, wheel</i> . . .	...	N.	...	M.	M. & N.	...
<i>Fiardunge, fiardeng, } farthing</i> . . . }	F.	M.	...	...	M.	...
<i>He(i)lde, custody</i> . . .	N.	...	F.	F.	N.	...
<i>Hille, helle, hell</i> . . .	F.	F.	F. & N.	...	F.	...
<i>Hiri, here, army</i> . . .	M.	M. & N.	M.	...	M.	...
<i>Jeft(e), jefta, gift</i> . . .	...	N.	...	F.	F. & N.	...
<i>Keme, coming</i> . . .	...	F.	...	...	...	...
<i>In on-keme, beginning</i> . . .	...	M.	...	...	...	...
<i>In thruch-keme</i> . . .	M.	M.	...	...	...	...
<i>Kere, privilege</i> . . .	M.	F.	M.	F.	M.	...
<i>Merch, marrow</i> . . .	...	N.	M. & N.	...	...	...
<i>Merk, boundary, in } composition</i> . . . }	...	...	M.	...	F.	...
<i>Mondskip</i> . . .	...	...	F. & N.	...	...	...
<i>Rene, running (in in- } rene)</i> . . . }	M.	M.	N.	...	...	...
<i>Skrift, writing</i> . . .	...	F.	...	M.	M. & F.	...
<i>Sted, place</i> . . .	F.	...	M.	...	...	...
<i>Tâm, progeny</i> . . .	...	M. & F.	...	M.	...	M.
<i>Werth, worth</i> . . .	N.	M.	N.	...	...	...

51. It is interesting to note how the natural has prevailed over the artificial gender in the case of the noun *wîf*, which is grammatically neuter, and sometimes has the article, &c., agreeing with it in that gender, but most frequently in the inflections the rational gender has struggled to the surface, and both the definite and indefinite article and the proper pronouns agree with or relate to it in the feminine.

DECLENSION.

52. There are five cases in Old Friesic, the Nominative, Genitive, Dative, Instrumental, and Accusative; and two numbers, the Singular and the Plural.

53. There are two declensions, the Strong and the Weak ; *i.e.*, of nouns whose theme ends in a vowel (the strong), and those so ending in a consonant (the weak).

54. It may be interesting to observe that there are even fewer remnants of noun inflection, in Modern Friesic than in English. Declension is accomplished by means of prepositions and the union of two nouns through the possessive pronoun, *e.g.*, *den mon, sin húz* ; the man, his house.

55. The strong, or vowel declension, consists of three classes of nouns, *viz.*, those of themes in *a*, *i*, and *u*.

STRONG DECLENSION.

Class I.—Themes in *a*.

MASCULINE.

Êth, an oath. Theme, *Êtha-*.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	<i>êth</i>		<i>êtha -r</i>
Gen.	<i>êthes (is)</i>		<i>êtha</i>
Dat.	<i>êtha i- -e</i>		<i>êthum -on -em</i>
Acc.	<i>êth</i>		<i>êtha -r</i>

FEMININE.

Sêle, soul. Theme, *Sêla-*.

Nom.	<i>sêle</i>		<i>sêla</i>
Gen.	<i>sêle</i>		<i>sêlena</i>
Dat.	<i>sêle</i>		<i>sêlum -on</i>
Acc.	<i>sêle</i>		<i>sêla</i>

NEUTER.

Bern, child ; *skip*, ship. Themes, *Berna-*, *skipa-*.

Nom.	<i>bern</i> ,	<i>skip</i>	<i>bern (a)</i> ,	<i>skipu -o</i>
Gen	<i>bern -is -es</i> ,	<i>skip -is -es</i>	<i>berna</i> ,	<i>skipa</i>
Dat.	<i>bern -a -e</i> ,	<i>skip -a -e</i>	<i>bern -um -on</i> ,	<i>skip -um -on</i>
Acc.	<i>bern</i> ,	<i>skip</i>	<i>bern</i> ,	<i>skipu -o</i>

56. (1.) Like *êth* decline—*bâm*, tree; *bûr*, villager; *dêl*, deal; *erm*, arm; *fisk*, fish; *hâp*, heap; *stef*, staff; *wei*, way; *degan*, man; *finger*, finger.

(2.) Like *sêle* decline—*jerde*, earth; *nose*, nose; *sine*, nerve; *klage*, complaint; *spreke*, speech; *tîd*, time; *jêve*, gift; *lemithe*, laming; *kêthene*, announcement; *redene*, speech.

(3.) Neuters—*bên*, bone; *hêr*, hair; *hûs*, house; *lâf*, loaf; *mûth*, mouth; *hâved*, head; *rîke*, kingdom; *word*, word; *gers*, grass; *sker*, ploughshare.

57. (1.) The plural forms in *-ar* (*-er*) are the more archaic and less frequently used. There are some in *-an* and *-en*, but they are dialectic and mostly later forms, such as the Modern West Friesic presents; i.e., *-an*, pronounced *-en*; *êth-an* and *êd-en*, Hunsingo and West Frisian; Upstalbom, *riuchter -en*. Observe also the remarkable form (that of the English plural) *riuchter-s* in the *Emsiger Recht*. Further plurals in *-an* and *-en*, *deg-an*, days (also *dêg-on*); *dîk-an*, ditches; *hâvding-an*, chiefs; *jeld-en*, mulcts—West Frisian forms.

(2.) The genitive in *-is* prevails in the *Rüstringer Recht*, that in *-es* in the other documents; the dative in *-i* is peculiar to the *Rüstringer*, that in *-e* to the *Brokmer*, and that in *-a* to the *Emsiger* and *Hunsingoer*.

(3.) There are two forms in the nominative and accusative plural of neuter nouns; words consisting of a short syllable have, like O.-S. and A.-S., the more ancient form *u* (Sansk., Greek, Latin, and Gothic, *a*), while those with a long syllable reject the termination.

(4.) With the insertion of *-ar* or *-er* the following form their plural: *kind*, pl. *kind-er-a*; (*kinda*, *kinder*, *Emsiger*); *klâth*, *vestis*, pl. *klâth-er-a* (*klâthar*, *klâtha*); *horn*, pl. *hornar*; *bon*, *ban*, decree; pl. *bonnar* (*bonna*, *bon*).

(5.) A few neuters make the plural end in *-e*, weakened from *-u*, as *bêken-e*, beacons. One neuter has in the *Rüstringer Recht* *-i*; *lith-i*, limbs. *Skôch*, shoe, has a remarkable plural, which recalls the O.-E. *shoon*: nom. *skôn* (?), gen. *skôna*—*Hun. Recht*, Rich. 339, 13.

(6.) In the dative plural the form *-on* prevails in the *Rüstringer Codex*; the other documents (with the exception of the *Brokmer*, which has *-um*) lean to *-em*.

There is no trace of themes in *-ja*, except in a few nouns exhibiting *e* in the nominative singular, as *hôdere*, hat-bearer; *hîskthe*, family; and words derived from the Latin even drop this *e*, as *altêr* for *altâre*; but *i* for *j* vocalised occurs in *bîti*, bite, genitive *bîtes*; *hiri*, army, genitive *hiris*.

(7.) The masculine and neuter themes in *-va* (*wa*) drop the *v* altogether, e.g., *sê*, sea, dative and accusative *sê*; *knî*, *knê*, dative *knî*, *knê*, accusative *knî*, *knîu* (O.-H.-G., *knîwi*, in composition); *trê*, tree, A.-S. *treow*.

58. Class II. Themes in *i*.

MASCULINE.

Liode, people. Theme, *liodi-*.

<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>liode</i>
Gen.	<i>lioda</i>
Dat.	<i>liodum</i>
Acc.	<i>liode</i>

Tôth, tooth. Theme, *tôthi-*.

Nom. <i>tôth</i>	<i>têth</i> (<i>tôthan</i> , <i>Huns.</i>)
Gen. <i>tôthes</i>	<i>tôtha</i>
Dat. <i>tôthe</i>	<i>tôth -em -on</i>
Acc. <i>tôth</i>	<i>têth</i>

FEMININE.

Nêd, need. Theme, *nêdi-*.

Nom. <i>nêd</i>	<i>nêda</i>
Gen. <i>nêde</i>	<i>nêda</i>
Dat. <i>nêde</i>	<i>nêd -im -um -on -em</i>
Acc. <i>nêde</i>	<i>nêda</i>

59. There are but few words of this declension, which contains only masculine and feminine nouns: *bende*, band; *dêde*, deed; *bôk*, book; *kû*, cow; *strête*, street; *wrald*, world. The only masculines are *Râmere* (*a*), pilgrim to Rome; *jôt*,

foot ; *tôth*, tooth ; *liode*, people. The original *i* sometimes is found in the dative plural, feminine ; but the forms of the declension in *-a* have much encroached upon those of that in *-i*, as may be observed from the paradigms. The *e* of the oblique cases has gradually been admitted into the nominative, as in *dêde*, deed, therefore presenting no distinction between the cases in the singular. *Bôk* and *kû* do not exhibit the umlaut as in Anglo-Saxon ; except the latter in later Friesic, for which the plural *ky* occurs once or twice.

60. Class III. Themes in *u*.

MASCULINE.

(1.) *Sunu*, son. Theme, *sunu*-.

<i>Singular.</i>		<i>Plural.</i>
Nom. <i>sunu</i> (<i>o</i>)		<i>sunar</i> (<i>a</i>)
Gen. <i>sunā</i>		<i>sunā</i>
Dat. <i>sunā</i>		<i>sunum</i>
Acc. <i>sunu</i>		<i>sunar</i> (<i>a</i>)

NEUTER.

Fia, *pecus*, pecunia. Theme, *fiu*-.

Nom. <i>fiā</i>		
Gen. <i>fias</i>		
Dat. <i>fiā</i>		
Acc. <i>fiā</i>		

Wanting.

(2.) But few remnants of this declension are found. Add to the above *fretho*, peace ; and perhaps the dative *honda* of *hond*, feminine, may be cited as a remnant of this declension.

THE WEAK DECLENSION.

61. The theme of the weak declension ends in *-an*. The case endings have mostly fallen away, and even the *n* of the theme.

MASCULINE.

Theme, *honan-*, cock.

Nom. <i>hona</i>	<i>hona</i>
Gen. <i>hona</i>	<i>honan -a (-ona)</i>
Dat. <i>hona</i>	<i>honu -m</i>
Acc. <i>hona</i>	<i>hona</i>

FEMININE.

Theme, *tungan-*, tongue.

<i>Singular.</i>	<i>Plural.</i>
Nom. <i>tunge</i>	<i>tunga</i>
Gen. <i>tunga</i>	<i>tungan -a</i>
Dat. <i>tunga</i>	<i>tungu -m</i>
Acc. <i>tunga</i>	<i>tunga</i>

NEUTER.

Theme, *âgan-*, eye.

Nom. <i>âge</i>	<i>âgon</i>
Gen. <i>âga</i>	<i>(âgen -a)</i>
Dat. <i>âga</i>	<i>âgen -um, âgum</i>
Acc. <i>âge</i>	<i>âgon, âgene</i>

Theme, *âran-*, ear.

Nom. <i>âre</i>	<i>âra</i>
Gen. <i>âra</i>	<i>âren -a</i>
Dat. <i>âra</i>	<i>âru -m</i>
Acc. <i>âre</i>	<i>âra</i>

62. The masculine and feminine nouns have all lost the *n* of the theme, but in the neuter we observe in the nominative plural *âgon* the ancient form, and the thematic *n* preserved in the dative *âgenum*. There are feminine nouns of this declension which have dropped the thematic vowel and appear with the termination *e*, as *kelde*, cold; *hrêne*, smell, &c.

Some of the documents still exhibit in the plural the case sign *n*, as in *fona*, banner, accusative plural *fanen*; *frôwe*, woman, accusative plural *frôan*.

63. (1.) The following nouns belong to this declension:—
 Masculine—*boda*, messenger; *frâna*, judge; *grêva*, earl; *hêra*, lord; *knapa*, servant; *maga*, stomach; *mûtha*, mouth of a river; *neva*, *nepos*; *noma*, name; *omma*, spirit; *thûma*, thumb; *willa*, will; *manniska*, homo.

(2.) Feminine—*fove*, woman; *herte*, heart; *lunge*, lungs; *sunne*, sun; *sward*, skin; *tâne*, toe.

(3.) Neuter—*âge*, eye; *âre*, ear.

Other Consonantal Themes.

64. Themes in *r*, primitive *tara*, *tar*.

MASCULINE.

Feder,* father; *brôther*, brother.

<i>Singular.</i>	<i>Plural.</i>
Nom. <i>feder</i>	<i>federa</i>
Gen. <i>feder</i> -(s)	<i>federa</i>
Dat. <i>feder</i> -(e)	<i>federum</i>
Acc. <i>feder</i>	<i>federa</i>

Thus decline the feminine nouns *môder*, mother; *swester*, sister; and *dôchter*, daughter. Sometimes, however, they take in the genitive singular the termination *e*. Remarkable is the later form *feders*, sometimes occurring in the nominative plural, so similar to English *fathers*.

65. Themes in *nd*.

Participial themes in *nd*.

Friund.

Nom. <i>friund</i>	<i>friund</i>
Gen. <i>friundes</i>	<i>friunda -n -e</i>
Dat. <i>friund -e</i>	<i>friundum</i>
Acc. <i>friund</i>	<i>friund</i>

Like *friund* decline *fîand*, enemy; *mônath*, *mônd*, month; though the later plural nominative has strong form, *mônatha -r*. *Wigand*, warrior, and *werand*, *auctor*, are doubtful.

* The Old Friesic has the ancient *atta* (Goth. *atta*, father), not in the sense of *father*, but rather in that of *magistrate*. The modern dialects, however, have it in the primitive signification; thus in Amrum, *atj*, Hindeloopian *ate*; *heit* of the Frisians between the Fli and Lauwers.

66. Themes ending in a guttural or dental.

Naht, night.

Nom. <i>naht</i>	|	<i>naht</i> and <i>nahta</i>
Gen. <i>nahtes</i>		* <i>nahta</i>
Dat. <i>naht -e</i>	|	<i>nahtum</i>
Acc. <i>naht</i>	|	<i>naht</i> and <i>nahta</i>

Burch, castle.

Nom. <i>burch</i>	|	<i>burga</i>
Dat. <i>burch</i>	|	

67. ANOMALOUS.

Mon, man.

<i>Singular.</i>	|	<i>Plural.</i>
Nom. <i>mon</i>	|	<i>mon</i> , <i>man</i> , <i>men</i>
Gen. <i>monnes</i>	|	<i>monna</i>
Dat. <i>mon</i> , <i>monne</i>	|	<i>monnum</i>
Acc. <i>mon</i>	|	<i>mon</i>

68. Defective Nouns.

Most abstract nouns, proper names, and nouns of material have no plural, as *gold*, *selover*, *duged*, virtue, excellence; *fia*, *pecus*, *pecunia*; *rein*, rain; *hât*, hate; *wîsdôm*, wisdom; *hunger*, hunger; *slêp*, sleep, rest.

69. Proper Names.

Proper names are declined in various ways. The native names follow the strong declension. Of foreign names, some follow their own foreign declension, and others are indeclinable.

70. Diminutives.

Diminutives are almost entirely wanting in Old Friesic and Anglo-Saxon, though in the latter there are *geongling*, youngling; *ráp-incle* (*ráp*, rope), string, and four or five others.

In the West Lauwers laws (*Di fyfta doem*, *Richth.* 420, 25) occurs a diminutive in *-ke*—*weseken*, young orphans. See also Epkema's *Japickx*, p. ii. of the Grammar.

Diminutives do not exist in the modern West Frisian Hindelopian dialect, which is very archaic in many respects,

75. THE DEFINITE DECLENSION.

<i>Singular.</i>			<i>Plural.</i>
MASC.	FEM.	NEUT.	ALL GENDERS.
Nom. <i>gôda</i>	<i>gôde</i>	<i>gôde</i>	<i>gôda</i>
Gen. <i>gôda</i>	<i>gôda</i>	<i>gôda</i>	<i>gôdena</i>
Dat. <i>gôda</i>	<i>gôda</i>	<i>gôda</i>	<i>gôdum (-on)</i>
Acc. <i>gôda</i>	<i>gôda</i>	<i>gôde</i>	<i>gôda</i>

76. Adjectives ending in a consonant with a preceding short vowel, double the former in the inflections, as *al*, all, plural, *alle*; *ful*, *fulle*.

77. Adjectives ending in *e* have that vowel syncopated in the inflections, as *rîke*, rich, accusative *rîka*; *grêne*, green, dative *grêne*. The *e* is a trace of the ancient *j* of the themes in *ja*.

78. Both participles, the past and present, are declined like adjectives of the strong and weak declension. The present shows a trace of the ancient formative *j* before the case signs in the termination *e* of the uninflected cases of the strong declension, as *findande*.

COMPARISON.

79. Comparison is effected by means of the suffixes *-ir* and *-or* (weakened *-er*) for the comparative, and *-ost* (*-ist*, *-est*, and *-ast* modifications) for the superlative.

80. Adjectives in the comparative are only inflected according to the weak declension, as *hâch*, high; *hâgera*, higher; *weldech*, powerful, comparative *weldegera*. The two declensions reassert themselves in the superlative: examples of the superlative *hûgost*, highest; *sibbest*, superlative of *sib*, related.

81. In view of the limited vocabulary of the Old Friesic, and the necessity for the deduction of those adjectives which

are by reason of their signification (such, for example, as *gelden*, golden; *hêthen*, heathen; *jêroch*, of age, &c.) incapable of comparison, it will not appear strange that we find but few compared at all.

82. A relic of the ancient superlative in *-ma* may be observed in *forma*, *first*, *medma*, *medius*, which were, however, afterwards provided with an additional superlative suffix, *-est*, so that *formest* and *medemest* occur, the original force of the *-ma* having been forgotten. A similar duplication is presented in the ordinals in the *Emsiger* and *Hunsingo* documents, &c., e.g., *thred-tên-de-sta*, thirteenth (*de-da-ta* being one superlative termination, and the *-sta* another); *fif-tin-de-sta*, fifteenth; *ach-tên-de-sta*, eighteenth; *sogen-tên-de-sta*, seventeenth; and *flower-tin-do-sta*, in the *Rüstringer Rceht*. The only relics of the comparative endings, *-ra*, *ta-ra*, are to be found in adverbs, prepositions, &c.; and in *ôth-er*, *eft-er*, *ov-ir*, *und-er*, &c.

83. It is easy to decide which of the forms *ir* or *or* has been weakened into *er*—when that occurs—from the umlaut caused by the former in the preceding syllable, as in *alt*, old, comparative *eldera*.

84. Sometimes nothing but the consonant of the suffix remains, as in *fir*, far, comparative *ferra*; *hâch*, comparative *hâgra*. Again, there is syncopation of the stem, as in *hârra* for *hâgera*, best for *betest*, &c., and omission of the vowel of the superlative affix, as in *fir-st*, *middel-st*.

85. IRREGULAR AND DEFECTIVE COMPARISONS.

<i>âster</i>		<i>âsterst</i>			<i>lessra</i>	<i>litikest</i>
<i>evel</i>	<i>werra</i>			<i>litik</i>	<i>lessa</i>	<i>leist</i> , <i>lerust</i>
	<i>eft-er</i> (adv.)	<i>eftrost</i>			<i>minnera</i> ,	<i>minn-ust-</i>
<i>êr</i> (adv.)	<i>êrra</i>	<i>êrost</i>			<i>minra</i>	<i>est</i>
<i>fir</i>	<i>ferra</i>	<i>ferost</i>			<i>middel</i>	<i>midlost</i>
<i>gôd</i>	<i>betere</i> , <i>betre</i>	<i>best</i>		<i>nî</i>	<i>nîar</i>	<i>nêst</i>
(<i>grât</i>)	<i>mâra</i>	<i>mâst</i> *			<i>nîthera</i>	<i>nîtherest</i>
		<i>medemest</i>		<i>sûth</i> (adv.)	<i>sûther</i>	<i>sûthrost</i>
<i>inne</i> (adv.)	<i>inre</i>	<i>inrost</i>			<i>ure</i>	<i>urest</i>
<i>let</i>	<i>letera</i>	<i>letest</i>		<i>ût</i> (adv.)	<i>ûtere</i>	<i>ûtrost</i>
		<i>lêst</i> *				

* This superlative is combined with *end*, *end*, to form an emphatic *extremus*, *ultimus*; thus, *ende-lêst*, *ender-mêst*.

COMPARISON OF ADVERBS.

86. The comparison of adverbs is very irregular and limited.

<i>fir</i>	<i>firor</i>	<i>first</i>
<i>forth</i>	<i>further, forther</i>	
	<i>min</i>	
	<i>mâr, mâ</i>	
<i>wel</i>	<i>bet</i>	<i>best</i>

NUMERALS.

87. CARDINALS.

1 <i>ên</i>	11 <i>andlova, elleva</i>	20 <i>twintich</i>
2 <i>twêne</i>	12 <i>twilif</i>	30 <i>thrâtich</i>
3 <i>thrê</i>	13 <i>(thrêtime) threttene</i>	40 <i>fiuvertich</i>
4 <i>fiuwer</i>	14 <i>fiuwertine</i>	50 <i>fîftich</i>
5 <i>fîf</i>	15 <i>fiftine</i>	60 <i>sextich</i>
6 <i>sex</i>	16 <i>sextine</i>	70 <i>siuguntich</i>
7 <i>sigun</i>	17 <i>siuguntine</i>	80 <i>achtantich</i>
8 <i>achta</i>	18 <i>achtatine</i>	90 <i>nigontich</i>
9 <i>nigun</i>	19 <i>niuguntine</i>	100 <i>hundred</i>
10 <i>tian</i>		

The above are the regular forms; great laxity, however, prevails in the orthography, and we sometimes find a numeral spelled in four or five different ways, all, however, easily recognisable, so that it will not be necessary to annex a list of variations.

88. A relic of *hund*, A.-S. *hund*, as in *hund-scofontig*, *hund-cahtatig*, *hund-nigontig*, is observable in *t-niogentich*, ninety; *t-achtich*, eighty, (New Friesic and Dutch, *tachtig*).

89. ORDINALS.

With the exception of *ôther*, which is a comparative, and *forma*, having another superlative ending, the ordinals are superlatives, having the superlative base *-ta* for a termination.

First, *forma*, *êrosta*
 Second, *ôther*, *ôr*
 Third, *threda*
 Fourth, (*fiuwerda*)
 Fifth, *fîfta*
 Sixth, *sexta*
 Seventh, *sigunda*

Eighth, *achtunda*
 Ninth, *niugunda*
 Tenth, *tianda*, *tegôtha*
 Fifteenth, *fiftînda*
 Twentieth, *twintigosta*
 Thirtieth, *thrîtigosta*
 One-hundredth, *hondersta*

90. DECLENSION OF NUMERALS.

One.		
	MASC.	FEM. NEUT.
Nom.	<i>ên, ân</i>	<i>ên, ân</i>
Gen.	<i>ênes, ânes</i>	<i>ênes</i>
Dat.	<i>êna</i>	<i>êna</i>
Acc.	<i>ênne, ânne</i>	<i>ên</i>

Two.		
	MASC.	FEM. NEUT.
Nom.	<i>twêne</i>	<i>twâ</i>
Gen.		<i>twîra</i>
Dat.		<i>twâm</i>
Acc.	<i>twêne</i>	<i>twâ</i>

(1.) The genitive of *ên* is used adverbially to signify "once."

(2.) The weak forms of *ên* are *êna*, everywhere except in acc. neut. *êne*.

(3.) *Ên*, with the prefix *al* (the *l* being geminated before the long vowel), serves to form the adverb (as well as adjective) *allêne*, alone. Like *ên* decline *nên*, none. The numeral adverb for twice is *twîra*.

(4.) In compounds *twâ* alone occurs; e.g. *twâ and twintech merka*, two-and-twenty marks; *twâ and thrîtech scillingar*, two-and-thirty shillings; *twâ hundred scillinga*, two hundred shillings. Sometimes inflected, as in *bi twâm and thrîlich merka*, *bi twâm hundred scillingum*. The conjunction sometimes loses its dental media in such collocations; as in *fiuwer antwintege merka*, twenty-four marks; *ên antwintich*, one-and-twenty.

(5.) That the original distinctness with respect to gender in this numeral became somewhat impaired is evinced by the fact that *twêne* is sometimes found with a feminine noun, and *twâ* with a masculine.

91.

Three.

Nom.	<i>thrê</i>	<i>thria</i>	<i>thriu</i>
Gen.	<i>thrîra</i>	<i>thrîra</i>	<i>thrîra</i>
Dat.	<i>thrîum, thrîm.</i>	<i>thrîum, thrîm</i>	<i>thrîum, thrîm</i>
Acc.	<i>thrê</i>	<i>thria</i>	<i>thriu</i>

The numeral adverb for thrice is *thrîa*.

92. OTHER NUMERALS.

Both.

Nom. <i>bêthe</i>	<i>bêthe</i>	<i>bêtha</i>
Gen. <i>bêdera</i>		
Dat. <i>bêtha, bêda,* bêdem</i>	<i>bêthe</i>	
Acc. <i>bêtha</i>	<i>bêtha</i>	<i>bêtha</i>

(1.) The other numerals are of common gender and uninflected, except in isolated cases.

(2.) There is a distributive form in the *Emsiger Recht*, *tuîne* (Goth. *twēihnai*), which occurs in the phrase *tuiska tuîne kindem*, between two children of different mothers (Ger. *zweierlei Kinder*).

(3.) *Ôther* has the inflection of a strong adjective, but has, on account of its signification, suffered a transposition of the strong nominal ending for the dat. pl. into the sing.; thus dat. sing. *ôtheron*, *ôthrum*.

(4.) Multiplicatives are formed by the addition of *-fald*, as in *ên-fald*, *thrî-fald*, &c.

(5.) To supply the wanting numeral adverbs, *sêth* or *stund* is employed; thus, *tian sêthen* or *tian stunda*.

93. There is a peculiar use of *sum*, attached to numerals, in the genitive, in this: that it gives the sense of one's self being the third, fourth, fifth, &c, with two, three, or four others, indicating a close companionship; thus, *twîra-sum*, *thrîra-sum*, two, three of us together. This same idiom occurs in A.-S., O.-S., and in Sanskrit. †

* When standing alone, or after the word to which it refers.

† As in "*praviśatyātmanātritiyo*, with himself as the third, or, with himself making the third, *i.e.*, himself and two others. This is a remarkable compound, not unusual in Sanskrit. Compare *pāṇḍavāmātri-shashṭah*, the Pāṇḍavas with their mother as the sixth; *i.e.*, five persons, or six, counting their mother (*Hid.* i. 1, Bopp). Again, *chhâyādwiṭiyo Nalah*, Nala made two by his shadow, *umbrageminatus* (*Nala*, Bopp, ch. v. 26). Also, *adhite chaturō Vedān ākhyāna-paṇḍamān*, he reads the four Vedas with the Ākhyānas as a fifth (*Nala*, vi. 9). A very similar idiom prevails in Greek, *αὐτὸς* being used after the ordinal numbers to show that one person, in conjunction with some others, whose number is less by one than the number mentioned, has done something; thus, *πέμπτος αὐτὸς*, himself with four others (*Thucydides*, I. xlvi). The *τρίτον ἡμιτάλαντον*, two talents and a half, and *ἑξέδομον ἡμιτάλαντον*, six talents and a half, of Herodotus (I. 15, 50) afford a further illustration of this idiom."—*Sakuntala*, p. 12, ed. Monier Williams, 1853.

94. PRONOUNS.

Singular.

1ST PERSON.	2D PERSON.	3D PERSON.		
		MASC.	FEM.	NEUT.
Nom. <i>ik</i>	<i>thu</i>	<i>hi, he</i>	<i>hîu, sê</i>	<i>hit</i>
Gen. <i>mîn</i>	<i>thîn</i>	<i>(sîn)</i>	<i>hiri</i>	<i>(sîn)</i>
Dat. <i>mi</i>	<i>thi</i>	<i>him</i>	<i>hiri</i>	<i>him</i>
Acc. <i>mi</i>	<i>tîi</i>	<i>hîni -e -a</i>	<i>hîa, sê</i>	<i>hit</i>

Plural.

1ST PERSON.	2D PERSON.	3D PERSON.		
		MASC.	FEM.	NEUT.
Nom. <i>wi</i>	<i>i, gi</i>	<i>hîa, se</i>	<i>hîa, se</i>	<i>hîa, se</i>
Gen. <i>ûser</i>	<i>iûver*</i>	<i>hîra, hîara</i>	<i>hîra, hîara</i>	<i>hîra, hîara</i>
Dat. <i>ûs</i>	<i>iû, iô</i>	<i>him, hîam</i>	<i>him, hîam</i>	<i>him, hîam</i>
Acc. <i>ûs</i>	<i>iû, iô</i>	<i>hîa, se</i>	<i>hîa, se</i>	<i>hîa, se</i>

95. (1.) This dialect makes use of the demonstrative base *hi*, prim. *ki*, throughout in the third person, except in the masculine and neuter genitive singular, where it employs *sîn*, which is the only remnant of the true pronoun of the third person existent. We find in the nominative plural the base *si* as well as *hi*. There is another pronoun of the second person side by side with *thu*, viz., *ju, jo*, gen. *joen*; gen. pl. *joere, joewer*. Also one of the third person (Mid.-Fr.) *jen*, he, an intruder from the Germ. (*jener*), or possibly a relic of the ancient demonstrative *jener*, Goth. *jains*.

(2.) The possessive pronouns are *mîn, thîn, sîn* (from an ancient reflexive *si, sê*), *hiri* (*hire*), *ûse, juwe*. They have strong adjective endings.

96. (1.) Very necessary to be noted is the contraction suffered by the pronoun of the third person, in this: that it exhibits a tendency to join itself, in the nominative, to the demonstrative, to other forms of itself, and in various cases and other words (following them), in a very truncated shape. Instead, however, of *hi* the pronominal base employed by the Old-High-German is used for the expression of the nominative masculine, viz., *er* transposed thus *-re*; so

* *Jemma*, in later Friesic; also used in the nominative and dative.

we quote *sâ-re*, so he, for *sâ hi*, *sâ er*, *mei-re* for *mei er*, may he, &c. For *hit* simply -'t or *et* occurs: e.g., *mei't*, may it; *is't* for *is hit*, and *skel't* for *skel hit*, *jev-et*, if it. For *hini* or *hine*, -ne is the form employed: e.g., *halde'ne* for *halde hine*; *hi'ne* for *hi hine*; *sâ nime hi'ne*, so let him take him. For *him* only -m appears: *alsâ 'm*, as to him. *Er* occurs disjoined sometimes, as in *thet er*, that he. We also find *jev-e* for *jef hi*, and *e* in some other cases employed for *re*, and *ra* for *hiara*.

Special attention should be paid to these forms, as they are printed without any typographical device to distinguish or call attention to them (thus *haldene*), and it may in some cases be difficult to recognise them.

(2.) This prevails to such an extent in Modern Friesic (and not alone in connection with pronouns, but generally) that, unprovided with a clue, one might readily find many forms undecipherable, e.g., *kanstâ* for *kānst dû*; *hāstune* = *hāst dû him*; *hāwi* = *hābbe wi*; *dô slūgzene* for *dô slūg djû him*.

97. The same kind of contraction characterises the demonstrative *thi*: thus *thet-et* for *thet* (conjunction) *thet*; *thet-i* for *thet thi*; *oppa-re stēde*, on (or at) the place, for *oppa there stēde*; *umbe-ne* for *umbe thene*; *oppa-ne* for *oppa thene*; *ût-a* for *ût tha*; *with-es* for *with thes*; and then, again, we find the latter part of the article lopped off, and generally remarkable forms appearing, as *wel-eth* for *wel-thet*, &c. *Thet* appears with loss of aspiration in *is-tet*; and *d* replaces the aspirate after *n*, e.g., *andere*, *anda*, &c.

98. That there was formerly a dual in Friesic is apparent from its occurrence in modern dialects, in which it has long existed in pronouns; thus, in North Friesic—

FIRST PERSON.

*wāt**unk**unk*

SECOND PERSON.

*jāt**junk**junk*

RISUM AND LINDHOLD (Grimm, *Geschichte der d. Spr.*, 976).

FIRST PERSON.	SECOND PERSON.
Nom. <i>wat</i>	<i>jat</i>
Gen. <i>unker</i>	<i>junker</i>
Dat. <i>unk</i>	<i>junk</i>
Acc. <i>unk</i>	<i>junk</i>

ISLAND OF SYLT (*Germaniens Volkerstimmen*, I. 1).

FIRST PERSON.	SECOND PERSON.
Nom. <i>wat</i> , we two	<i>at</i> , you two ; <i>jat</i> , they two
Gen. <i>unk</i>	<i>junk jam</i>
Dat. <i>unk</i>	<i>junk jam</i>
Acc. <i>unk</i>	<i>junk jam</i>

The dual thus retained is a singularly archaic formation—older even in some respects than the Gothic, which has, for instance, no nominative dual second person, but which undoubtedly was *jut*.

99. DEMONSTRATIVE PRONOUNS.

(1.) FIRST DEMONSTRATIVE. The Definite Article *thi*.

	<i>Singular.</i>			<i>Plural.</i>
	MASC.	FEM.	NEUT.	
Nom.	<i>thi</i>	<i>thiu</i> *	<i>thet</i>	<i>tha</i>
Gen.	<i>thes</i>	<i>there</i>	<i>thes</i>	<i>thera</i>
Dat.	<i>tham, tha</i>	<i>there</i>	<i>tham, tha</i>	<i>thâm, thâ</i>
Acc.	<i>thene</i>	<i>thu</i>	<i>thet</i>	<i>thu</i>
Inst.			<i>thiu</i>	

Some of the above forms in the texts begin with a *d*.

(2.) In the modern dialects of Heligoland and West Frisia there is no distinction (as there is not in Danish or Swedish) between the masculine and feminine article.

(3.) The instrumental appears in a few adverbial phrases, as in *after thiu*, thereafter ; *bi-thio*, therefore ; *til thiu*, in order that ; *with thiu*, according as.

* *Theo*, *thiu*, *thio*, and *thý* occur for this in A.-S. (especially in Northumbrian) in some cases instead of *seo*. See the glossarial remarks of Sir F. Madden to Layamon's *Brut*, vol. iii. p. 441, and March, *Anglo-Saxon Grammar*, p. 69.

100. SECOND DEMONSTRATIVE, *this*.

<i>Singular.</i>			<i>Plural.</i>
MASC.	FEM.	NEUT.	
Nom. <i>this (dis)</i>	<i>thius (dius)</i>	<i>thit (dit), this</i>	<i>thisse, thesse</i>
Gen. <i>thisses</i>	<i>thisse, disse</i>	<i>thisses, disses</i>	{ <i>(thessera) dis-</i> <i>ser, desser</i>
Dat. <i>thisse, thessa</i>	<i>disse</i>	<i>thisse</i>	<i>t̃hisse, thesse</i>
Acc. <i>(thisne, thesne)</i>	<i>thisse</i>	<i>thit, dit</i>	<i>thisse, desse</i>

101. INTERROGATIVE PRONOUNS.

<i>Singular.</i>	
MASC.	NEUT.
Nom. <i>hwa, who</i>	<i>hwet</i>
Gen. <i>hwammes</i>	<i>hwammes</i>
Dat. <i>hwam</i>	<i>hwam</i>
Acc. <i>hwane, hwene</i>	<i>hwet</i>

- (1.) The genitive of this pronoun is constructed on the dative form.
- (2.) No interrogative was developed for the feminine.
- (3.) *Hwelik (hwék)* is declined like the adjective.

RELATIVE PRONOUNS.

102. The particle *ther* and the demonstrative perform the functions of the relative pronoun. Care should be taken to discriminate the particle *ther* from the adverb *thêr (ibi)*. Both the adverb and the particle are subject to the contraction referred to in Sections 96 and 97, loss of aspiration, &c., as in *thet-ter*, Germ. *das was*, *môt-er*, &c. Sometimes the abbreviated form *-re* or *-ere* occurs for the adverb *thêr*, which is frequently identical in its use with the English pronominal adverb *there*, employed to introduce propositions; e.g., *skelen-ere wesa*, shall there be; *hwet-sâ-re*, whatever there, &c.

INDEFINITE PRONOUNS.

103. *Sum*, pl. *summe, sumlike, nên, ma** = French *on*—*ma* sometimes having, before a word beginning with a vowel, an *r* appended to it, in order to avoid a hiatus, as in *hwersâ ma-r*

* *Ma* once has a verb agreeing with it in the plural; *als ma schildich sint*, which has reference to its really plural signification of *people*.

enne thiaf fêth, whoever catches a thief; *hweder, uter*; *hwa-sâ*, neut. *hwet-sâ, quisque*; *sâ-hwa-sâ (sâ-hwet-sâ)*, *quicunque*; *se-lîk* = Goth. *swa-leiks*—such; *hwelîk, hwêk*, each; *el-lîk* (from *â-ge-lîk*, O.-H.-G. *ëo-ga-lîh*) shortened to *-elk, êk*, is very frequently (in the latter form) appended to a noun, as in *aller-êk, alr-êk, alra êk*; *allera-jerd-îk* for *allera jerda êk*; *aller-moun-îk* for *allera monna êk*; *aller-lîk, unusquisque*; *ênich, ullus*.

THE VERB.

Voices.

104. There are two voices in the Old Friesic, the active and the passive. The only representative of the passive is a participle. Verbs are conjugated in the passive voice by the aid of auxiliaries.

Moods.

105. There are three moods, the indicative, the subjunctive, and imperative. The infinitive and gerund are nouns, and the participles are adjectives.

Tenses.

106. There are but two tenses, the present and preterit; but the future, perfect, and pluperfect are supplied by the assistance of auxiliaries.

Conjugations.

107. Verbs are conjugated in two ways, viz., according to the strong and weak conjugations.

Strong verbs are such as express past time by a change of the root vowel.

Weak verbs express past time by composition. The preterit of weak verbs is that of the verb *to do*, joined to the verbal theme.

108. AUXILIARY VERBS.

Wesa, to be.

INDICATIVE.

PRESENT TENSE.

1. <i>bem (ben)</i>	<i>send</i>
2. <i>(bist)</i>	<i>send</i>
3. <i>is</i>	<i>send</i>

PRETERIT.

1. <i>was</i>	|	<i>wéron</i>
2. <i>wére</i>	|	<i>wéron</i>
3. <i>was</i>	|	<i>wéron</i>

SUBJUNCTIVE.

PRESENT.

<i>sê</i>	|	<i>sê</i>
<i>sê</i>	|	<i>sê</i>
<i>sê</i>		<i>sê</i>

PRETERIT.

<i>wére</i>		<i>wére</i>
<i>wére</i>		<i>wére</i>
<i>wére</i>		<i>wére</i>

IMPERATIVE.

2. <i>wese</i>		<i>wesath (wesset)</i>
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INFINITIVE.

wesa

PARTICIPLE.

(e) wesen

GERUND.

tô wesande.

109. WERTHA.

PRESENT INDICATIVE,	Singular	<i>werth</i> , plural <i>werthat(h)</i> .
PRETERIT	„	<i>warth</i> , „ <i>wurdon</i> .
PRESENT SUBJUNCTIVE,		<i>werthe</i> .
PRETERIT	„	<i>wurde</i> .
IMPERATIVE,	Singular	<i>werthe</i> .
„	Plural	<i>werthat</i> .
GERUND,		<i>tô werdane</i> .
PARTICIPLE PRESENT,		<i>werdand</i> .
„ PRETERIT,		<i>wurthen</i> .

FIRST CONJUGATION.

STRONG VERBS.

110. Verbs of Classes 1, 2, 3, and 4 (1 and 2) present evidence, in the ablaut, of original reduplication, which, however, has only been preserved in Gothic. Upon Friesic its only impress is its influence exhibited upon the vowel system of the verbs.

For the formation of the present theme, to the root *-e* = *-i*, which supplanted an earlier *-a*, is added, thus, *find-e*. To a few *-ja* is added, as in *lidzja*, *swerja*, *bidja*, *bidda*, *sitta* = *sitja*, and in two or three an *n* is inserted in the root before the final consonant: as in *sto-n-da*, root *sta*; *gu-n-ga*, root *ga*; *bre-n-ga*, root *brag*; *tha-n-ka* or *the-n-zja*, root *thak*, *dak*; *thi-n-szja*, root *thuk*, *duk*.

Strong verbs are ranged in ten classes, which are as follows: *—

	RADICAL.	PRESENT.	PRETERIT SING.	PRETERIT PLUR.	PRETERIT PART.
CLASS 1. Grimm iv., v., vi.	<i>a, ē</i>	<i>ē</i>	<i>î, ê</i>	<i>î, ê</i>	<i>ê</i>
CLASS 2. Grimm i.	<i>a</i>	<i>a</i>	<i>î, ê</i>	<i>î, ê</i>	<i>a</i>
CLASS 3. Grimm. ii.	<i>ai (î)</i>	<i>ê</i>	<i>î, ê</i>	<i>î, ê</i>	<i>ê</i>
CLASS 4 (1). Grimm iii.	<i>au (u)</i>	<i>â</i>	<i>î, io</i>	<i>î, io</i>	<i>â, ê</i>
CLASS 4 (2). Grimm x.	<i>ô (a)</i>	<i>ô, ê</i>	<i>î, io</i>	<i>î, io</i>	<i>ô, ê</i>
CLASS 5. Grimm viii.	<i>i</i>	<i>î</i>	<i>ê</i>	<i>i</i>	<i>i</i>
CLASS 6. Grimm ix.	<i>u</i>	<i>iu, ia, û</i>	<i>â</i>	<i>e</i>	<i>e</i>
CLASS 7. Grimm vii.	<i>a</i>	<i>a, e</i>	<i>ô</i>	<i>ô</i>	<i>a, e</i>
CLASS 8. Grimm x.	<i>a</i>	<i>i, e</i>	<i>a, e</i>	<i>â, ê</i>	<i>i, e</i>
CLASS 9. Grimm xi.	<i>a</i>	<i>i, e</i>	<i>a, c, ê</i>	<i>â, ê</i>	<i>i, e</i>
CLASS 10. Grimm xii.	<i>a</i>	<i>i, e</i>	<i>a</i>	<i>u</i>	<i>u</i>

* Helfenstein's *Compar. Gram. of the Teutonic Languages*, p. 411 ff.

111. Verbs to illustrate the classes.

Class 1,	<i>slêpa, rêda, lêta, wêpa.</i>
„ 2,	<i>halda, walda, banna (bonna).</i>
„ 3,	<i>hêta, skêtha.</i>
„ 4 (1),	<i>hlâpa, stêta</i> ; Goth. <i>stautan</i> .
„ 4 (2),	<i>hrôpa, * flôka.</i>
„ 5,	<i>grîpa, drîva, snîtha, hnîga, stîga.</i>
„ 6,	<i>diûpa, kriapa, niatu, skiata, slûta, biada, kiasa, liasa, liaka.</i>
„ 7,	<i>fura, skupa, waxa, draga, slaga.</i>
„ 8,	
„ 9,	<i>jeva, bira, stela, nima, wesa, breka, sprcka.</i>
„ 10,	<i>hilpa, binda, finda, winna, berna, werpa, wertha.</i>

112. PARADIGMS.

Finda, to find ; *kiasa*, to choose.

PRES. INFIN.	PRET. INDIC.	PRET. PLUR.	PASS. PART.
<i>finda, kiasa.</i>	<i>fand, kâs.</i>	<i>fundon, keron.</i>	<i>funden, keren.</i>

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Singular.</i>	<i>Plural.</i>
<i>Ik finde, kiasa, I find, choose</i>	<i>Wi findath, kiasath, we find, choose</i>
<i>Thu findest, kiocest, thou findest, choosest</i>	<i>I findath, kiasath, you find, choose</i>
<i>Hi findeth, kioseth, he finds, chooses</i>	<i>Hia findath, kiasath, they find, choose</i>

PRETERIT.

<i>Fand, kâs, I found, chose</i>	<i>Fundon, keron, we found, chose</i>
<i>Fundest, kerest</i>	<i>Fundon, keron</i>
<i>Fand, kâs</i>	<i>Fundon, keron</i>

FUTURE.

I shall find, choose.

<i>Skil finda, kiasa</i>	<i>Skilu(n) finda, kiasa</i>
<i>Skalt finda, kiasa</i>	<i>Skilu(n) finda, kiasa</i>
<i>Skil finda, kiasa</i>	<i>Skilun finda, kiasa</i>

PERFECT.

I have found, chosen.

<i>Hebbe funden, keren</i>	<i>Hebbath funden, keren</i>
<i>Hâst funden, keren</i>	<i>Hebbath funden, keren</i>
<i>Hêth funden, keren</i>	<i>Hebbath funden, keren</i>

This verb also has a weak preterit, *hrôp-te*.

PLUPERFECT.

I had found, chosen.

*Hede funden, keren**Hedon funden, keren**Hede funden, keren**Hedon funden, keren**Hedon funden, keren*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

(If) I find, choose.

*Singular.**Finde, kiasa**Finde, kiasa**Finde, kiasa**Plural.**Finde, kiasa**Finde, kiasa**Finde, kiasa*

PRETERIT.

(If) I found, chose.

*Singular.**Funde, kere**Funde, kere**Funde, kere**Plural.**Funde, kere**Funde, kere**Funde, kere*

PERFECT.

(If) I have found, chosen.

*Singular.**Hebbe funden, keren**Hebbe funden, keren**Hebbe funden, keren**Plural.**Hebbe funden, keren**Hebbe funden, keren**Hebbe funden, keren*

PLUPERFECT.

(If) I had found, chosen.

*Singular.**Hede funden, keren**Hede funden, keren**Hede funden, keren**Plural.**Hede funden, keren**Hede funden, keren**Hede funden, keren*

IMPERATIVE MOOD.

Find, choose.

*Find, kias (2d person)**Findath, kiasath*

INFINITIVE.

To find, choose.

Finda, kiasa

PARTICIPLE.

PRESENT.

Finding, choosing.

Findand, kiasand

PRETERIT.

Found, chosen.

Funden, keren

GERUND.

To find, choose.

To findande, kiasande.

PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Singular.</i>	<i>Plural.</i>
<i>Ik bem (ben) funden, keren, I am found, chosen</i>	<i>Wi send funden, keren</i>
<i>Thu (bist) funden, keren, thou art found, chosen</i>	<i>I send funden, keren</i>
<i>Hi is funden, keren, he is found, chosen</i>	<i>Hia send funden, keren</i>

PRETERIT.

I was found, chosen.

<i>Was funden, keren</i>	<i>Wéron funden, keren</i>
<i>Wêre funden, keren</i>	<i>Wéron funden, keren</i>
<i>Was funden, keren</i>	<i>Wéron funden, keren</i>

FUTURE.

I shall be found, chosen.

<i>Singular.</i>	<i>Plural.</i>
<i>Skil wesa funden, keren</i>	<i>Skilu(n) wesa funden, keren</i>
<i>Skalt wesa funden, keren</i>	<i>Skilu(n) wesa funden, keren</i>
<i>Skil wesa funden, keren</i>	<i>Skilun wesa funden, keren</i>

PERFECT.

I have been found, chosen.

Bem wurthen funden, keren, &c. | Send wurthen funden, keren, &c.

PLUPERFECT.

I had been found, chosen.

Was wurthen funden, keren, &c. |

SUBJUNCTIVE MOOD.

PRESENT TENSE.

(If) I be found, chosen.

<i>Sê funden, keren</i>	<i>Sê funden, keren</i>
<i>Sê funden, keren</i>	<i>Sê funden, keren</i>
<i>Sê funden, keren</i>	<i>Sê funden, keren</i>

PRETERIT.

(If) I were found, chosen.

<i>Wêre funden, keren</i>	<i>Wêre funden, keren</i>
<i>Wêre funden, keren</i>	<i>Wêre funden, keren</i>
<i>Wêre funden, keren</i>	<i>Wêre funden, keren</i>

IMPERATIVE MOOD.

Be found, chosen.

Wese funden, keren (2d person) | *Wesath funden, keren*

INFINITIVE.

To be found, chosen.

Wesa funden, keren

PARTICIPLE.

Found, chosen.

Funden, keren

113. Contracted forms of *wesa* with the negative : *nîs*, is not ; *nâs*, was not ; *nêre*, were not (subj.)

114. A future perfect tense may be formed by means of *skil* and *hebba* ; thus : *Ik skil hebba funden*, I shall have found.

115. INTRANSITIVE FORM OF THE VERB.

INDICATIVE MOOD.

PRETERIT.

<i>Singular.</i>		<i>Plural.</i>
<i>Ik bem kemen</i> , I have (am) come	|	<i>Send kemen</i>
<i>Thu (bist) kemen</i> , thou hast come		<i>Send kemen</i>
<i>Hi is kemen</i> , he has come		<i>Send kemen</i>

PLUPERFECT.

Was kemen, had come, &c.

SUBJUNCTIVE MOOD.

PRETERIT.

Ik sê kemen, that I have come.

116. REMARKS ON THE PARADIGMS.

No dental but *t* can remain before the *st* of the second person singular : *xst* becomes *xt* ; *th* in the third person is contracted with a preceding *d* into *t*, as in *fint*, *halt* ; so also

with *t* preceding: with *a* preceding *th* into *th*; with *s* or *st* into *st*; with *x* to *xt*. *i* for *e* occurs in the second and third persons singular: *ist* and *ith*. There is quite a manifest inclination in the *th* to lose its aspiration; sometimes it is dropped altogether, as *bieda* for *biadat(h)*.

117. There is but little evidence of the employment of the umlaut in the verbal inflections. Rhotacism has been adopted, especially in Classes 5 and 6, as *kās*, plural *keron*; *was*, *wéron*, &c.

118. Class 9 may be considered as identical with Class 8, because the preterit participle has in both the weakened radical *ë*; *iu* in Class 6 is condensed into *û*, as in *slûta*, *lûka*.

119. The subjunctive in both present and preterit has suffered apocope of the *n*, and ends regularly in *-e*.

120. The so-called gerund is merely an inflected form of the infinitive—a verbal noun.

121. The verb meaning *to hang* has four stems, *hang*, *hongā*, *hu*, *huang*. *Fā*, to take, presents the two stems *fanga* and *fāh*.

122. The following have one or more weak forms, principally in the pret. participle: *berna*, *bonna*, *kerva*, *riva*, *skêtha*, *stêta*, *strida*.

123. Verbs like *flia*, to fly; *sia*, to see; *tia*, to draw; *lia*, to loan; *slā*, to strike; *fā*, to take; *hūa*, to hang; *bi-fella*, to command, have lost an *h* before the infinitive termination: O.-S. *fliohan*, *gi-schan*, *tiohan*, O.-H.-G. *lihan*, O.-S. *sluhan*, *fāhan*, Goth. *hahan*, O.-S. *bi-felhan*.

124. The dental is frequently omitted from the present participle, as in *driwen* for *driwend*, *dregan*, *libban*, &c.

125. In such forms as *onsittane* and *lidsane* the final vowel is a relic of the ancient *-ja*. The present part. often has this conclusion, causing it to appear as *-ande*.

126. PERIPHRASTICAL CONDITIONAL FORM OF THE VERB.

(VERBA PRÆTERITO-PRÆSENTIA.)

The *præterito-præsentia* are a number of ablaut verbs which no longer exhibit a present form, but use the preterit form in a present sense, and for the expression of past time take to themselves the endings of weak verbs.

PRES. SING.	PRES. PLUR.	PRET.	INFIN.	
<i>kan,</i>	<i>kunnon,</i>	<i>kunda,</i>	<i>kunna,</i>	can.
<i>thurf,</i>	<i>thurvon,</i>		<i>thurva,</i>	need to.
<i>dur, thur,</i>	<i>thuron,</i>	<i>thorste,</i>	<i>thura,</i>	need to.
<i>skil,</i>	<i>skilu(n),</i>	<i>skoldi(e),</i>	<i>skila,</i>	shall.
<i>mei, mî,</i>	<i>mugu(n),</i>	<i>machte,</i>	<i>(mega),</i>	may.
<i>âeh,</i>	<i>âgon,</i>	<i>âchte,</i>	<i>âga, hâga,</i>	have to.
<i>wêt, wît,</i>			<i>wita,</i>	know how to.
<i>(ducht),</i>			<i>duga,</i>	able to.
<i>môt,</i>	<i>môton,</i>	<i>môste,</i>	<i>môta,</i>	must.

They are used with the infinitives of verbs as auxiliaries, as *mei finda*, may find; *môt kuma*, must come. To form the passive, insert between the auxiliary and participle *wesa* or *wertha*; thus: *kan wesa funden*, can be found.

127. *Bi-jenna*, one of the verbs following the analogy of the *præterito-præsentia*, has, in addition to the regular preterit, also *bigunde*, *bigonste*; the others are *werka*, which has a preterit written by metathesis *wrochte*; *brenge*, *brenszja*, bring, *brochte*; *thanka*, *thenszja*, think, *thochte*; and *wille*, *wilt*, *wille*, plural *willath*, preterit *welde*, *wolde*.

128. SECOND CONJUGATION.

WEAK VERBS.

For the formation of the infinitive, *-ja*, for primitive *-aya* or *-ô* (sometimes represented by *-a*) is added to the root.

Nera, theme *ner-ja*, to preserve; *sêka*, to seek; *salvja*, to save.

PRETERIT INDICATIVE.

<i>Singular.</i>	<i>Plural.</i>
<i>Nerede, sôchte, salvade</i>	<i>Neredon, sôchton, salvadon</i>

PARTICIPLES.

PRESENT, <i>nerand,</i>	<i>sêkand,</i>	<i>salvjand.</i>
PRETERIT, <i>nerid,</i>	<i>sôcht,</i>	<i>salvad.</i>

INDICATIVE MOOD.

PRESENT TENSE.

<i>Singular.</i>	<i>Plural.</i>
<i>Nere, sêke, salvje</i>	<i>Nerath, sêkath, salvjath</i>
<i>Nerist, nerst, sêkist, sêkst, salvcast</i>	<i>Neruth, sêkath, salvjath</i>
<i>Nereth, sêkth, salvath</i>	<i>Nerath, sêkath, salvjath</i>

PRETERIT.

<i>Nerede, nerde, sôchte, salvade</i>	<i>Neredon, sôchton, salvadon</i>
<i>Neredest, sôchtest, salvaest</i>	<i>Neredon, sôchton, salvadon</i>
<i>Nerede, sôchte, salvade</i>	<i>Neredon, sôchton, salvadon</i>

FUTURE.

<i>Ik skal nera, sêka, salvja</i>	<i>Wi skilu(n) nera, sêka, salvja</i>
<i>Thu skalt nera, sêka, salvja</i>	<i>I skilu(n) nera, sêka, salvja</i>
<i>Hi skil nera, sêka, salvja</i>	<i>Hia skilu(n) nera, sêka, salvja</i>

PERFECT.

<i>Ik hebbe nerid, sôcht, salvad</i>	<i>Wi hebbath nerid, sôcht, salvad</i>
<i>Thu hâst nerid, sôcht, salvad</i>	<i>I hebbath nerid, sôcht, salvad</i>
<i>Hi hêth nerid, sôcht, salvad</i>	<i>Hia hebbath nerid, sôcht, salvad</i>

PLUPERFECT.

<i>Ik hede nerid, sôcht, salvad</i>	<i>Wi hedon nerid, sôcht, salvad</i>
	<i>I hedon nerid, sôcht, salvad</i>
<i>Hi hede nerid, sôcht, salvad</i>	<i>Hia hedon nerid, sôcht, salvad</i>

SUBJUNCTIVE MOOD.

PRESENT.

<i>Neri (e), sêki (e), salvje</i>	<i>Neri (e), sêki (e), salvje</i>
<i>Neri, sêki, salvje</i>	<i>Neri (e), sêki (e), salvje</i>
<i>Neri (e), sêki (e), salvje</i>	<i>Neri (e), sêki (e), salvje</i>

PRETERIT.

<i>Nerede, sôchte, salvade</i>	<i>Nerde, sôchte, salvade</i>
<i>Nerede, sôchte, salvade</i>	<i>Nerde, sôchte, salvade</i>
<i>Nerede, sôchte, salvade</i>	<i>Nerde, sôchte, salvade</i>

PERFECT.

<i>Hebbe nerid, sôcht, salvad</i>	<i>Hebbe nerid, sôcht, salvad</i>
<i>Hebbe nerid, sôcht, salvad</i>	<i>Hebbe nerid, sôcht, salvad</i>
<i>Hebbe nerid, sôcht, salvad</i>	<i>Hebbe nerid, sôcht, salvad</i>

PLUPERFECT.

<i>Hede nerid, sôcht, salvad</i>	| <i>Hede nerid, sôcht, salvad</i>
<i>Hede nerid, sôcht, salvad</i>	| <i>Hede nerid, sôcht, salvad</i>
<i>Hede nerid, sôcht, salvad</i>	<i>Hede nerid, sôcht, salvad</i>

IMPERATIVE MOOD.

<i>Nerc, sêce, salva</i> (2d person)	<i>Nerath, sêcath, salvjath</i>
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INFINITIVE.

Nera, sêku, salvja.

PRESENT PARTICIPLE, *nerund, sêkand, salvjand.*

PRETERIT ,, *nerid, sôcht, salvad*

GERUND, *to nerande, sêkande, salvjande.*

129. The following are the most important weak verbs:—

Wera, to defend; *era*, to plough; *bera*, to behoove, to become; *lema*, to weaken; *nera*, to save; *sellu*, to sell; *settu*, to set; *strekku*, to stretch; *tella*, to number; *segga*, *sedza*, to say; *spera*, to investigate; *êappa*, to buy; *makja*, to make; *halja*, to fetch; *nomja*, to name; *rârja*, to rob; *endgja*, to end; *folgja*, to follow; *ûskja*, to ask; *klagja*, to complain, accuse; *radja*, to speak; *skathja*, *skathigja*, to damage; *wardja*, to ward; *hlaka*, to laugh; *gâdurja*, to gather; *spera*, to touch, reach; *lêda*, to lead; *dêma*, to judge; *fêra*, to lead, bring; *bêta*, to compensate; *sêka*, to seek; *dêla*, to divide; *sûvera*, to swear; *timbria*, to build; *ondwardja*, to answer; *rêku*, to deliver to; *hêra*, to hear; *slêpa*, to sleep; *hebbja*, to have; *riuchta*, to judge; *libba*, to live; *thanka*, to think; *êrja*, to honour.

130. REMARKS ON THE WEAK CONJUGATION.

Two forms of verbs are exhibited, viz., those having a short or long radical, as in O.-S. and A.-S.

The preterit suffix is *-de*, which is added to the root. Short verbs may—though they seldom employ it—add the preterit suffix by means of the connective *e* (for *i* from *ja*). The Old Saxon preterit termination *-da*, connecting vowels *i* and *o*, appears in Friesic as *-de*, connecting vowels *e* and *a*; O.-S. *nerida*, *skawôde*; Fries. *nerede*, *salvade*.

131. Verbs with organic gemination add the suffix without connecting vowel, and also quite a number of short verbs which, by means of inorganic gemination, have become long, as *sella* = *selja*, *setta*, *tella*, *segga*, &c.

132. After long roots the stem *-e* is syncopated, as in *dêla*, to distribute, preterit *dêlde*.

133. After *f*, *h*, *k*, *p*, *s* (generally), *t*, and *x*, *d* is assimilated or becomes surd (*-t*), so that the suffix appears as *-te*. The mute *k* becomes *ch* before *t*, as in *sêka*, preterit *sôchte*.

134. Stems having a final *k* or its gemination afford the only examples of *Rückumlaut*: *e* returns to *a*, and *ê* to *ô*, as in *sêka*, *sôchte*; *thekka*, *thachte*.

135. The preterit participle ends in *-id* and *-ed* in verbs with short radical, and in *d* or *t* accordingly as the preterit suffix appears as *-de* or *-te*: as *nera*, *nerid*; *wîsa*, *wîsde*, *wîsd*; *achta*, *achte*, *acht*; *sterva*, *sterft*.

136. Verbs which in the present tense exhibit a *j* are often further lengthened to *igja*, *egja*, *gja*: as *endja*, to end, *endigja*, *endgja*; *stedja*, *stedigja*, *stedgja*; *skathja*, to injure, *skathigja*, &c.; and we find that sometimes the first portion, = *ig*, of this suffix is mistaken for part of the root, and consequently exhibited in the formation of the preterit: as in *nêdigja*, preterit *nêdigade*, participle, *nêdgad*. *a* regularly replaces the thematic *ô* of the Goth.: *salbôda*, Fries. *salvade*.

137. Of *libba*, to live, there is another form, *levja* or *livja*; 3d pers. sing. *levath* or *livath*, pret. *livade*; the pres. plur. is *libbath*, subj. *libbe*, pret. *lifde*.

138. Variations in the final vowel of the subj. pres. *-i*, as in *wiri*, *lemi*; *-a*, as in *mêta*, *bêta*, *leva*, &c.; *-je*, as in *thenzje*, *ledzje*, *scenzje*; and disappearance of the vowel sometimes before *-ma*, as in *urdêl-ma*. So, generally, the final vowel drops out of many other verbal forms.

ANOMALOUS VERBS (Verbs without Connecting Vowel).

139. The following verbs are anomalous:—1st person singular, present tense, *due*, 3d *dêth*, doth, plural *duath*,

subjunctive *due*, preterit indicative *dêde*, plural *dêdon*, preterit participle *dên*, *dân*; *gâth*, *geith*, goes, preterit participle *gên*: these are the only forms of this root, all the others being supplied by *gunga*, preterit *gêng*, *gengon*, preterit participle *gangen*, *gengen*, *gendzen*.

Of the root *stâ* (Str. v.) we only meet with the infinitive and third singular, present indicative *stêt*; everywhere else *stonda*, *stôd*, *stôdon*, preterit participle, *stenden*, *stinsen*.

COMPOSITION.

140. There is a great abundance of compound words in Friesic.

Nouns frequently appear unchanged in composition: e.g., *stên-hûs*, stone-house; the first member of the compound is sometimes in the genitive, as *sunna-skîn*, sunshine.* Some nouns ending in *e* cast that vowel away before the last member of the compound: e.g., *irth-fal*, earth-fall, felling to the ground, for *irthe-fal*.

141. Verbs are freely compounded with adverbs and prepositions: *up-stonda*, to arise; *of-gunga*, to go away; *forth-fâra*, to fare forth, &c.

(u.) The prefixed preposition or adverb may occasionally, as in German, be separated from the verb whose meaning it modifies, and appear later on in the sentence: as in *sprecc-ma thenc rêdjera on*, if one appeal to the judge, &c. And some prefixes have in course of time become so thoroughly incorporated with the verb, that the perception of their original signification has been lost, and the primary sense of the prefix is expressed by another, giving rise to apparent tautology.

142. An adjective is usually compounded with a noun without any change, as *ful-brôther*, *half-brôther*, &c.

143. Some particles change their meaning in composition, as *for*, *to*, *te*, and *under*.

* In the compound word for *Saturday*, which answers to German *Sonabend*, there is syncope of the stem in both members; thus, *Sniend* for *Sinna-ârend*, *Snaind*, *Sniun* (parallel forms *Snêrend*, *Snêrend*).

To has the sense of violence involved in it sometimes under such circumstances, though it is really not the preposition; it is a prefix signifying *separation, destruction*—originally *te*. Examples: *to-driva*, to tear apart; *to-dêla*, separate; *for-stonda* (Germ. *verstehen*), to understand; *for-sitta*, to lose, neglect; *under-stonda*, to understand.

The particle *ur* corresponds to the German *ver*: *urbarna* (Germ. *verbrennen*), to burn up. It is liable to be confounded with *ur*, over.

144. The first word in a compound, as a rule, serves to define and qualify the second; the latter is generally the more important, and gives the gender to the compound.

145. PREFIXES.

The following are the prefixes most frequently used:—

<i>a-</i> ,	{	as in <i>a-jen</i> , against; <i>a-twá</i> , in two: in verbs, <i>a-slá</i> , <i>a-stonda</i> , <i>a-wêka</i> .
<i>be-, bi-</i> ,	„	<i>bi-halda</i> , to hold, retain; <i>bi-fella</i> , to command.*
<i>forth-</i> ,	„	<i>forth-branga</i> , to bring forward; <i>forth-fara</i> , to proceed.
<i>ful-</i> ,	„	<i>ful-branga</i> , to complete.
<i>in-</i> ,	„	<i>in-branga</i> , to bring in; <i>in-kuma</i> , to come in.
<i>mis-</i> ,	„	<i>mis-dêde</i> , misdeed; <i>mis-lik</i> , unlike.
<i>of-</i> ,	„	<i>of-snitha</i> , to cut off; <i>of-slá</i> , to strike off.
<i>on-</i> ,	„	<i>on-bijenna</i> , to begin.
<i>ond-</i> ,	„	<i>ond-wardja</i> , to answer; <i>ond-lete</i> (Germ. <i>antlitz</i>), face.
<i>onder-</i> ,	{	„ <i>under-standa</i> , understand.
<i>under-</i> ,	{	
<i>to-</i> ,	„	<i>to-bera</i> , <i>adferre</i> : <i>to-breka</i> , to rend.
<i>thru-</i> ,	{	<i>thru-skina</i> , shine through; <i>thru-hawa</i> , to hew through.
<i>thru-</i> ,	{	
<i>umbe-</i> ,	„	<i>umbe-kumu</i> , to arrive.
<i>und-</i> ,	„	<i>und-sicera</i> , to swear free.
<i>un-</i> ,	„	<i>un-skeldich</i> , innocent; <i>un-dóm</i> , wrong.
<i>up-</i> ,	„	<i>up-stonda</i> , to arise; <i>up-riucht</i> , upright.
<i>ur-, for-</i> ,	„	<i>ur-dêma</i> , to condemn; <i>for-derwa</i> , to destroy.
<i>út-</i> ,	„	<i>út-gunga</i> , to go out; <i>út-driva</i> , to drive out.
<i>with-(c)ir-</i> ,	„	<i>with-jeva</i> , to give back; <i>with-stonda</i> , to withstand.

* There is much of a middle sense in verbs combined with the prefix *bi-* in the Germanic languages. In fact, they indicate the same very frequently by the addition of the reflexive pronoun, as in English, *to bethink one's self*, *to begrime one's self*, &c.

146. SUFFIXES.

The following denote personal agents :—

-a,	<i>bon-a</i> , murderer ; <i>aseg-a</i> , judge.
-and,	a participial ending, <i>fíand</i> , enemy.
-en,	{ <i>droeht-en</i> , a lord. This suffix also indicates things : <i>ték-en</i> , token ; <i>bék-en</i> , beacon.
-er-e,	<i>scriv-ere</i> , writer, scribe ; <i>prést-er</i> , priest.
-ing,	{ <i>hús-ing</i> , paterfamilias ; <i>kin-ing</i> , king ; <i>éthel-ing</i> , noble- man.

147. (1.) The following denote abstract notions, circumstances, or things :—

-ath,	<i>môn-ath</i> , month ; <i>thing-ath</i> , assembly.
-dôm,	<i>frî-dôm</i> , freedom ; <i>kersten-dôm</i> , Christendom.
-êde, -hed,	{ (A.S. -had, Germ. -heit) <i>kersten-êde</i> , Christendom ; <i>frî-hêd</i> , freedom.
-er,	<i>fing-er</i> , finger.
-ethe, -the	<i>thiuv-ethe</i> , theft ; <i>lemi-the</i> , injury.
-elsa	<i>wlem-elsa</i> , a wound.
inge, -unge,	{ <i>blend-ing</i> , blinding ; <i>bâw-unge</i> , building, dwelling. (This is a participial form).
-ma,	<i>set-ma</i> , order ; <i>brek-ma</i> , fine.
-nese,	<i>heft-nese</i> , prison ; <i>urdem-nese</i> , condemnation.
-rike,	<i>himul-rike</i> , heaven ; <i>king-ing-rike</i> , kingdom.
-skip,	<i>her-skip</i> , army ; <i>rêd-skip</i> , advice.

(2.) -dôm, -skip, -êde, -hêd, and -rike were originally independent words : -skip, being from the same root as *skeppa*, to create, form, make, had the original signification of *shape, condition*. *Dôm* is cognate with Sanskrit *dhâman* (root *dhâ*, *ponere, constituere*), dignity, heroism, &c. -hêl, -êde, is a noun from the theme *hiv-*, signifying to form, create. *Rike* occurs separately in the form *rik*.

148. (1.) ADJECTIVE ENDINGS.

-da, -ta,	forming the ordinals.
-e,	<i>bôs-e</i> , bad ; <i>diur-e</i> , dear.
-en,	<i>stên-en</i> , of stone ; <i>kerst-en</i> , Christian.
-er, -ern,	<i>sûth-er</i> , <i>sûth-ern</i> , southern.
-fald,	<i>thri-fald</i> , threefold.
-ieh,	<i>blôd-ich</i> , bloody ; <i>skeld-ich</i> , guilty.
-isk, -esk,	<i>himul-isk</i> , heavenly ; <i>wrald-esk</i> , worldly.
-lâs,	<i>hûs-lâs</i> , houseless, homeless.
-lik,	<i>jêst-lik</i> , ghostly, spiritual ; <i>god-lik</i> , godly.
-och	<i>hêr-och</i> , obedient.
-sum,	<i>hâr-sum</i> , submissive.

(2.) -lâs is preserved as an independent word, with the sense of loose, freed from, without.

149. FORMATION OF THE ADVERB.

(1.) The genitive of a noun is frequently employed as an adverb: e.g., *nachtes*, at night. *-e* is the ordinary ending to convert an adjective into an adverb, as *jerne*, willingly; *riuchte*, *rectê*; *godlike*, in a godly manner; *idle*, idly.

(2.) Adverbial expressions are frequently met with; they are readily formed, and employed to an indefinite extent.

(3.) Adverbs of place or direction have endings as follows:—

- a*, from a place, *hwan-a*, whence.
- d*, to a place, *thar-d*, thither.
- r*, *hwêr*, where; *hîr*, here.
- e*, *ût-e*, without; *inn-e*, within.
- er*, *âst-er*, eastward; *west-er*, westward.
- wirth* (A.-S. *weard*); *sûd-wirth*, southwards.

PART III.



SYNTAX.

GENERAL PRINCIPLES.

150. Friesic syntax is much like that of the Anglo-Saxon, though it does not so much resemble Latin syntax as the Anglo-Saxon does. It leans more to the German model than the latter.

The fundamental principles of all syntax we must suppose to be understood, such as, for instance, that nouns in the plural require the verb to agree with them in the plural; that an adjective must agree with its noun in gender, number, and case, &c.

151. Adjectives, however, and participles in the predicate are uninflected, retaining the form of the nominative singular masculine, e.g., *tha rêdjeva ther thenne weldech send*, the judges who then are in power; *hwersâ him sine clâthar wet werthat*, whenever his clothes may be wet upon him.

152. The proper place for a verb in a sentence or clause is at the end; the auxiliary, however, following the principal verb: as, *sâ hwersâ ên mon dâd eslein werth*, whenever a man shall be slain; *hwenne tha wed elast werthat the thêr on ebreken send*, until the penalties be paid that thereto attach.

This rule, however, is subject to numerous exceptions.

153. The subject generally precedes the verb, though,

for the sake of emphasis, and sometimes, undoubtedly, for euphony's sake, it follows the verb: thus, *thâ festade Moyses*, then fasted Moses; *thit riucht skréf God selva úse hêra*, this law God Himself, our Lord, enacted. There is no strict necessity in Friesic for any precise collocation of the words in a sentence, for the inflections are an infallible guide to the sense, as in German, Latin, Icelandic, and other highly-inflected languages.

OF NOUNS.

154. Nouns of time, in answer to the question "how long?" are put in the accusative: *thet tilath ma thriu jêr*, that shall be tilled for three years; *jêr and dî*, for a year and a day. In answer to the question "when?" and where we in English say per (per annum, per month, per day, &c.), the noun is put in the genitive: *thes selva dîs*, the same day; *liachtes deis*, in broad daylight; *thiu môder thiu mey nima fon hire unjêrige bern thes jêres fîff scillingar*, the mother may take for her minor child five shillings per year.

155. A preposition with the dative is also frequently used to answer the question "when?" as, *binna xiv jêrum*, within fourteen years; *bî skînandere sunna*, in the broad sunlight.

156. The dative expresses the indirect object, the agent, and manner and means. When a noun defines an adjective in the comparative, it is placed in the dative: as, *êna knî mâr*, one grade more nearly related; in defining a superlative it is put in the genitive, as, *alra nêst*, the nearest of all. A preposition is most usually found with a dative of manner and means, and with a dative of the agent.

157. The dative expresses the object of interest, advantage or disadvantage, for whom or which something is, is done, or is to be done, as in *hiri twintich merka tô bôte*, for her (shall be) a compensation of twenty marks; *sû-hwet-sû hire e-dên is*, whatever be done to (or for) her; *hire ên unde dên*, (if) she be wounded (lit. if to her a wounding be done).

158. The dative is used in an ablative sense in such expressions as *end urstêlen him sînes gôdes*, and his property be stolen from him.

159. The dative may denote that with which something is compared : e.g., *thi kining is him rîke and weldech*, the king, in comparison with him, is mighty and great.

160. Nouns expressing the material or quantity of a substance, age, &c., are put in the genitive : as, *merk seloueris*, a mark of silver ; *ên skilling goldes*, a shilling of gold.

161. Partitives govern the genitive : e.g., *alsâ stôr hêvena*, so much of possessions ; *aller monna êk*, every man ; *thera wedda awet*, one of the pledges ; *thera ôthera ênich*, any of the others.

162. Instead of the construction found in the Anglo-Saxon of two datives—(somewhat like the Latin double dative), the latter governed by *tô*—in Friesic there is a genitive, and then a dative governed by that preposition : as, *tô lioda londriuchte*, as a statute for (of) the people.

OF ADJECTIVES.

163. Adjectives signifying worthiness, responsibility, plenty, want, guilt, ignorance, &c., govern the noun in the genitive : e.g., *thera êrana wel werth*, truly worthy of honour ; *êniges jeldes schieldich*, liable to a penalty ; *thes êthes lâs*, free of the oath ; *lives and lethana unweldich*, powerless over life and limb ; *sînes londes and sînes êthes weldech*, master of his land and oath ; *thes wîges plichtich wesa*, to have charge of the way.

164. Some adjectives require the dative, as, *êna monna schieldich*, liable to a man ; *him framd*, foreign to him ; *jef hit him selua lief is*, if it be agreeable to himself ; *hit sê ênre penningskelde lîc*, let it be like a debt ; *Godi hârsum*, obedient unto God ; *dat zie da persona kund*, let that be (made) known to the parson.

165. Such adjectives as govern a dative of indirect object in other languages do so in Friesic.

166. *Thâ* (*than* in West Lawers laws) and *sâ* are used after comparatives: e.g., *firor thâ tô tha Fli*, farther than to the Fly; *mêr than the thrê dêlan*, more than the three parts; *hâgra sâ tuelf jerdfôta*, higher than twelve feet.

167. Superlatives employed as partitives govern the genitive; as, *alra beste*, the best of all.

OF PRONOUNS.

168. An inclination of pronouns to contract with other words in the sentence has been explained in Sections 96 and 97.

169. Partitives govern the genitive: as, *hwet werka*, what of works.

170. The pronoun of the second person is very frequently omitted with the imperative: as, *sei mi*, tell me.

171. The dative of the pronoun exhibits a manifest tendency to supplant the accusative—a result which has been fully attained in English, in *him* and *them*. Thus in Friesic *him* is the direct objective of a transitive verb in many cases; e.g., *jef hi him urbaernt*, if he burn him (*i.e.*, prove him guilty by the fire ordeal); *end ma him da schelta brinckt*, and one take him to the magistrate; *alsâ se him siath*, when they see him.

172. Reflexives are supplied by the personal pronouns with *self* (which, as in Anglo-Saxon, is inflected both after the weak and strong declension); sometimes without it: as, *ik bem self*, I am myself; *sa sikure hine*, so let him make himself safe. There is a later reflexive, *sick*, which is an intruder from the Dutch *zich*.

OF NUMERALS.

173. The higher tens and hundreds of the cardinals sometimes govern the genitive: e.g., *thritich merka*, thirty (of) merks; then, again, they are found agreeing as adjectives with the substantives following.

174. (1.) The halves are expressed as in German and the Scandinavian languages, by the use of the ordinal of the number next higher than that wished to be expressed, with the word *half* following: e.g., *thredda half pund*, two and a half pounds; *achtunda half skilling*, seven and a half shillings. The whole numbers have been dropped out. The original construction is more easily understood from the following Anglo-Saxon example:—*hé waes pá twa geár and þridde healf*, he was there two years and the third (year) half, i.e., two and a half years.

(2.) A similar idiom may be found in Greek (see Section 93). Thus, *τρίτον ἡμιτάλαντον*, two talents and a half; *ἑξῶμον ἡμιτάλαντον*, six talents and a half: so in Sansk. *ardha*, half, with the ordinal, as in *ardha tritīya*, two and a half; *ardha taturtha*, three and a half. There is a word in Old-Friesic for *two-thirds* (*twēde*), used in precisely the same way.

175. *Monig*, an adjective, may be considered an indefinite numeral, and be used in the singular without the indefinite article, as in Anglo-Saxon and German. A.-S. *rinc manig*, many (a) man; Germ. *mancher mann*; Fries. *hoc manich riucht ister*, how many (a law is) laws are there?

176. The cardinal *én* is employed as the indefinite article: e.g., *én gôd jeftha én lond*, property or a piece of land; *én ôtheres monnes wîf*, another man's wife; *et éna rûmfâra*, of a pilgrim.

OF VERBS.

177. Verbs govern the accusative when a direct object is expressed.

178. There is a cognate accusative, and also an accusative of specifi-

cation, in Friesic, both of which will be found embodied in the following sentence :—*tha monne sîn gôd twijelde to jeldande*, to make (pay) a double payment to the man (for) his property.

179. Verbs of influence, principally those of bidding, answering, controlling, withstanding, judging, repaying, imitating or being like to, pleasing, following, serving, coming upon, hearkening to, helping, speaking against, giving, forgiving, &c., govern the dative. Examples :—

Sô bieda wy weduwen, so we bid widows.

Thet hi-t him ondwarde thes selua dîs, that he answer to him for it the same day.

Til thiû thet ma thâ ergon stiore, that men may control the evil-disposed.

Strîde withstonda, to withstand an attack.

Hi seel dêma tha fiunde alsâ friunde, he shall mete out justice to enemy as to friend.

Sâ skil hi jelda . . . alle liêdon, so shall he reward all people.

Hy lîketh een stum minscha, he is like unto a foolish man.

Thet bihagada tha biskope, that pleased the bishop.

Ther tha riuchte folgiat, who follow the right.

Tham skaltu thianja, him shalt thou serve.

Thet him bikume hunger, that hunger come upon him.

Leyntuler . . . herckia (Jur. Fris. ii. 226), to hearken to a liar.

Helpa tha erma, to help the poor.

And hir with sêke ma, and if one do speak against her.

Sîne kindem jewa, to give to his children.

Thet retse-ma tha nêste bi there fethersîda, that shall be delivered to his nearest relation on his father's side.

Tha tian bodo ther God urjef Moysese, the ten commandments which God gave to Moses.

Hi scanctum (for scanete him) *bêthe mede and win*, he offered him both mead and wine.

Sâ werth him edêmaul and edêled thiû hille, then shall hell be allotted and appointed unto him.

Sâ betere hire mith fullere bôte, so pay her the full penalty.

180. *Walda*, to govern, wield; *wachtja*, to take care for, provide against; *plegja*, to take care of; *bidda*, to request; *missa*, to miss, want; *baga*, to boast of; *bitila*, to obtain; *brûka*, to use (this verb also governs the accusative); *warja*, to

keep, observe; *undgunga*, and other verbs signifying to free one from anything, govern the genitive: e.g.—

Thá thi kining Kerl and thi páus Leo thes râmeska rikes wildon, when King Charles and Pope Leo ruled the Roman world.

Sá skel hi thes wachtja, he shall take care as to this.

Riuchtes plegja, to practise right.

Ênes onderdes bidd-ic, I request an answer.

Mangra duget missa, to want many virtues.

Dis bagaden, of it they boasted.

Alsó brúc thu thînes liwis, so employ thy life.

Thes fretha to warande, to keep the peace.

Thes mith niugun skeron untgunga, to free one's self from it with nine irons (the ordeal of the red-hot irons).

Só aegh hy dis sexasum on(t) swera, he must with five others swear himself free from it.

181. *Ja*, to admit, governs both the accusative and genitive: e.g., *jeth hi then' cáp*, if he admit the purchase; *jef hi thes jech*, if he admit it.

182. *Undriuchta*, legally to purge; *helpa*, to help; *birâvja*, to rob, bereave; and *bitigja*, to complain of, accuse, have an accusative or dative of the more direct, and a genitive of the remote, object, as:—

Y habbet mi birâwed mînes riuchtes, you have robbed me of my right.
Sá môt thiû môder hire kind thes lives helpa, so may the mother save her child's life.

Hwasâ ôtherem thes betigath, whoever accuses another of it.

Sá undriuchte hîu him thes tichta, so shall she free him from the charge.

183. *Binima*, to take from, takes an accusative of the thing and a dative of the person: e.g., *hwa-sâ ôthere monne sîn quic binimath*, when one takes another's cattle.

184. The following verbs, impersonals, &c., *likja*, to please; *thinka* (*thinsja*, *tinsa*), to seem to; *bersta*, *deficere*, to fail, be wanting (though this has also the primary signification of “to burst”); and *bera*, *decere*, govern their logical subject in the dative, as:—

Him thinsje, it may seem to him.

Lîkath hit him sâ, if he like it.

Jef him sînra friunda enich bersta, if any of his friends fail him.

Alsâ stôr sâ him bereth, so great as becometh him.

185. *Breka, deficere*, has a dative of the logical subject and a genitive of the remote object : *brecht him thes riuchttes*, if he have not justice (lit. if there be a failure to him of justice).

186. Instead of the two accusatives, one of the person and the other of the thing, found in Anglo-Saxon after the verb *ācsian*, to ask, in Friesic there is a dative of the person preceded by *tô*, and an accusative of the thing : e.g., *tô hwam-sâ ma ên lond âskje*, from (to) whomsoever one shall demand land.

187. With *makja*, to make, in addition to the double accusative of the person or thing, and of the predicate, there occurs the same construction as in Anglo-Saxon, viz., of the predicate in the dative preceded by *tô* : *tô bona makja*, to make one out (for) a murderer.

188. The present is, as in Anglo-Saxon, and sometimes in Sanskrit and many other languages, continually used for the expression of future time : as in *sâ hwer sâ ên dêd edên werth*, when a deed shall be done ; *sâ gunch hit ova sîn ein erva*, so shall it enter upon its own inheritance : cf. Sansk. *praveśayâmi* ; I introduce (them), for "I shall introduce them."

189. THE SUBJUNCTIVE.

I. (1.) The subjunctive is used to express what is indefinite, a wish, a doubt or possibility : as, *sey mi haet Godes riucht sê*, tell me what is God's law ; *hwersô een riuchter onriuchte riucht finde*, whenever a judge shall find an unjust law.

(2.) It is used for all the persons of the imperative except the second : e.g., *sâ geie hi mîth fiuwer hâgeste mercum*, then let him pay five "best" marks.

The subjunctive employed in this way will be found all through the laws, the formula being, "if one do such-and-such a wrong, then let (subjunctive) him pay so much," or, "be punished thus and so."

II. In dependent sentences :—

Deer ma . . . wr seyde and ênich man . . . dat hi sînes handi's schioldich wêre, where one said to any man that he had forfeited his life.

Istet âc thet ma tha rêdane with sedze, but if it be so that one oppose the testamentary disposition.

After verbs :—

(1.) Of bidding, commanding :—

God ebâd thet wi hâlde, God commanded that we should keep.

(2.) To express purpose :—

Thit is . . . Kynig Kerles jeft, theter allera monna êk ana sîna eyna gôde bisitte vंबरâvad, this is King Charles's gift (or will) that every man shall possess his own property unmolested.

(3.) To express what is fitting :—

And quethen dat hit bettera wyr dat hy allîna driuekte, and said it were better that he alone should drown.

Thit is riucht thet him sîna friond helpe, it is right that his friends should help him.

(4.) In conditional clauses, usually with *jef* :—

Sâ-hwer-sâ ma thêr fon thes kininges haluon sôchte tô êna monne, jef hit him ur kôm, when one would inquire on behalf of the king if he were convicted (lit., if it were proved on him).

(5.) So in concessive clauses with *thâch*.

Sâ nimath hia tha lawa, anda thiû suster nawt, thâch hiu libbende sê, so shall they have the inheritance and the sister not, though she be living.

(6.) So, generally, the subjunctive is employed very freely in Old Friesic to express a variety of hypothetical, indefinite, and uncertain notions. The Laws being the only documents that have survived, they very naturally, and continually, put a hypothetical case of an infraction thereof, and then indicate the penalty.

PARTICIPLES AND GERUND.

190. The active participle in *-and* has sometimes a passive sense when used as a noun, as *tha drivanda* and *tha dreganda*, cattle and movables (literally things *driven* and *drawn*). So also has the gerund, as, *te wetande mith twîm dêdêthon*, to be proved by two solemn oaths (*juramentis probationis*).

191. (1.) The gerund is the dative of the infinitive, which latter is a verbal noun. There is a genitive of the gerund, *nemennes*. It remains to be explained why the dental *d* has

crept into the gerund in so many instances. The infinitive in Friesic has lost the final *n* which characterises it in Anglo-Saxon, &c. In the formation of the gerund, however, the liquid re-asserted itself (sometimes in a geminated form) before the termination of the dative, as in *tô farane*, to journey; *tô sêkane*, to seek; *tô stiftane*, *œdificare*, &c.; but on account of the similarity of the form to that of the present participle, and because of the gerund's origin having been forgotten, the form of the participle with the proper case-ending was adopted. To this may also be undoubtedly added some notion of euphony involved in the selection of the participial form.

(2.) The case-ending is frequently omitted, as in *tô gongen*, to go; *tô halden*, to hold; *tô wesan*, *tô wessen*, to be, &c.

(3.) Interesting in this connection is a peculiarity of the Modern Friesic, in adding *d* to the pret. part., as in *deend*, done; *siend*, seen; Hindelopian, *drînd*, *portatus*, *latus*, from *draga*.

192. The intensive prefix *ge-*, so freely used in Anglo-Saxon with the preterit and the past participle, occurs in Friesic principally in the forms *e*, *i*, or *ie*, and then almost exclusively with the participle, as *e-fullad*, from *fullja*, *confirmare*; *e-felled*, *solutus*; *e-fêrin*, *peregrinatus*; *i-dên*, done; *ie-bunden*, bound. Observe, however, *e-bâd*, pret. of *biada*, to bid. *e* is also a privative particle equal to A.-S. *a-* and Dutch *ont-*; as *e-breka*, *deficere*, *deesse*; A.-S. *a-brecan*, Dutch *ont-breken*; *e-fella*, *e-felle*, *decoriatus*, Dutch *ontveld*; *e-frethe*, *sine pace*; *e-lende*, exile; *e-lîve*, dead, (without life.)

PREPOSITIONS.

193. The following govern the accusative alone:—

a, from
afara, before
afori, for
alinga,* *allenga*, along
fori, for, instead of

ont, until, up to
ovir, *ur*, for, against, at
thruoh, through, by means of
umbe, around, about, concerning
with,† *withir*, against

* Governs the genitive once. See section 196.

† Governs the instrumental once. See section 197.

EXAMPLES OF THEIR USE.

And hit A *colc egendzin is*, and it (the eye) is gone from its socket.
AFARA thene warfa gunga, to go before the assembly.
AFORI thera dēda allerék ên skilling, for every act a shilling.
ALLENGA thré wirsna, along three wrinkles.
FORI hini ênne êth tô swerande, to swear for him.
ONT middey, until midday.
OVER thet hef, over the sea.
UR hine, over him.
Hwasâ wif UR wald and UR willa nome, whoever shall take a woman
 by force and against her will.
THRUCH thet lif, through life.
UMBE thet morth, about the murder.
Thet nēn hūsmon WITH sūne hēra ne strīde, that no tenant fight with
 (against) his lord.
Tha Frisa thingadon WITHIR thene Kining Kerl, the Friesians con-
 tended against Charlemagne.

194. The following govern the dative only :—

befta, behind
bifara, before
bihalva, execept
binētha, beneath
binna,* within
bora, above, over
e, out of, by, on
efta, behind
ēr, before
et, at, of, to, &c.
fara, before

fon, of, from
midda, among
mith, mey, with.
mong, among
nei, nâ, after, according to
of, of, from, in
tô, te, to, in, at
up, upper, over, before
ût, out of
ûta, ûte, out of

EXAMPLES OF THEIR USE.

And hia BEFTA hiam ne lēvath feder ne môder, and they leave not after
 them father or mother.
BIFARA Walburge dey, before Walpurgis day.
BIHALVA twām skillingon, except two shillings.
BINĒTHA † gerdle, beneath the girdle.
BINNA jēra and BINNA dey, within a year and a day.
BOVA alle bergon, above all the mountains.
E ta sogen holem, out of the seven cavities.
EFTA tha durun stoudu, to stand behind the doors.

* Governs the genitive once. See section 196.

† *Binētha* was anciently used only in the cities, or in the speech of the more refined. The country Frisians employed *under*.

ÊR *tha Sunnandei*, before Sunday.

Thet kâpade ik ET êna rûmfara, that I bought of a pilgrim.

ET *holi and ET herna*, at a hole and in a corner.

FARA *alle Godis hêligon*, before all God's holy relics.

FON *êne undôme ur wnnen*, convicted of unjust judgment.

Thi Keysere FON Rûme, the Emperor of Rome.

MIDDA *alle Riostringon*, among all the Rüstringer.

MITH *fiuwer monnon*, with four men.

MONG *tha hêre*, among the hair.

NÂ *sîne aynes riuchteres wordem*, according to his own judge's words (decree).

NEI *gâstlika riuchte*, according to ecclesiastical law.

Werth ên kind út Of londe lât, if a child be led captive out of the land.

TO *londe and TO liodon sînon*, to its (the child's) fatherland and people.

TE *londriuchte*, for a statute.

UPPER *bêre and upper benke and upper grêve*, over bier, bench, and grave.

UPPER *sîne rêdjevem*, before his judges.

Ût *sîne hûse*, out of his house.

Hwersâ mar ênne mon ÛTA (ût-tha) hûse bernt, whoever shall burn a man out of his house.

Thet him thet blôd UTA tha snabbe rent, that the blood run out of his mouth.

195. Prepositions governing the dative and accusative :—

A, on, in, to, by ; (also governs genitive once)

Ajen, against

An, on, in, to, by

Ana, anna, in, to, on, into, by

And, anda, ande, in, on, to, over

Buppa, over, above, against

Bâta, outside, without, except

Efter,* after

En, in

In, in, to, into

Inna, in, within, into

Inur (inor, inover), over, in, beyond

Jens, jons, jens, jen, against (also Tô-jonis).

On, on, in, against

Oni (one, on, ane, an), without, less

Op, oppa, opa, uppa, on, upon, against

Ova, upon, over

Sunder, sonder, without

Tô-fara, before

Twiska, twischa, between, within

Under, under

Ûter, ûtir, ûtur, without, out of

EXAMPLES OF THEIR USE.

A *himele and A erthe*, in heaven and on earth.

Sâ hwer sâ ma ênne mon A morth sleith, whosoever shall put a man to death.

* Governs the genitive once ; vide section 196. Also the instrumental, section 197.

AJEN *like dêthum*, against like deeds.

AJEN *thene ôtheren*, against the other.

Lesoka AN *tha forhafde*, wrinkles on the forehead.

AN *wetir* and AN *was*a, on water and on turf.

ANA *Saxsona merkon*, by Saxon marks.

Êne mon *werpa* ANA ên *unlende weter*, to cast a man into deep water.

ANDE *sine rîke*, in his kingdom.

AND *thet lond*, to that land.

Jef hit is BUPPA *twâm pondem*, if it be over two pounds.

BUPPA *vijf merk*, over five merks.

Blôdrisne . . . BÛTA *clâthon*, a bloody wound outside the clothing.

Nên *manniska* BÛTA *God al êna*, no man, but God alone.

EFTER *thes monnes dâthe*, after the man's death.

EFTER *sonne sêdel*, after sunset.

Sâ skelen tha dêda EN *riuchta scrifta stonda*, so shall the deeds stand recorded in proper writing.

EN *plê* and EN *plicht*, in danger and solicitude.

IN ên *stride tô dâde slayn*, to kill in strife.

IN den *field fâra*, to go into the field.

Sâ hwa sâ êne mon bernt INNA *êna hûse*, whoever shall burn a man in a house.

Fliucht hi INNA *hof* and INNA *hûs*, if he fly into a court and into a house.

INOR *ûs Fresche riuchte*, beyond our Friesic law.

North ur hef jeftha sûther INUR *berch*, northward over the sea, or southward over the mountain.

JENS-ter *wirde*, against the truth.

JENS *dine biscop*, against thy bishop.

ON *tha sôgenda mônathe*, on the seventh month.

ON *tha hêran fugta bigunde*, began to contend against the lords.

Fiuwer skillinga ONI *thrium panning*, four shillings less threepence.

AN *syne willa*, without his permission.

Di prêster schil OP *da hofwal stæn*, the priest shall stand on the churchyard wall

Jef een huisman OP *êne ôdera claget*, if a citizen complain of another.

OPA *thâ hêligon tô swerande*, to swear upon the holy relics.

UPPA *thet hlênbed*, upon a sick-bed.

OVA *thâ hêligon*, upon the relics.

OVA *sîn ein erue*, upon his own inheritance.

SUNDER *hûsbrêke* . . . *jeftha* SUNDER *bronde*, without burglary or arson.

SONDER *wandel*, without change.

Tô FARA *tha keysere*, before the emperor.

Tô FARA *dut ansicht*, before the face.

TUISCHA *da Eemse ende Westfalen*, between the Ems and Westphalia.

TWISK *thene fedcr and* TWISK *thene sunu*, between father and son.

UNDER *tha neyle*, under the nail.

UNDER *riucht*, under law.

ÛTER *strîde*, without contest.

ÛTER *stef and* ÛTER *strîd*, without oath or contest.

196. Of the use of prepositions with the genitive there is little trace; the examples are confined to the following:—
BINNA *thes hûses*, within the house; BINNAS *gaes*, within the district; BIHALVA *thes*, except this; EFTER *thes*, an adverbial phrase signifying *thereafter*; ALONT *des Saterdeis*, up to Saturday; A *tuîra wegena*, twofold; ONDLENG-*es wîes*, along the way.

197. Prepositions governing the instrumental and other cases:—

Bi, by (dative and instrumental).

Efter, after, according to (genitive, dative, accusative, and instrumental).

Til, to (dative and instrumental).

With, with, against (accusative and instrumental).

EXAMPLES.

Bi âsiga dôme, by command of the judge.

Bi thiô, adv. phrase, therefore.

Efter dis, thereafter.

Efter dâthe, after death.

Efter thes Kinig Kerles jeft, according to King Charles's Statute.

Efter thiû, thereafter.

Til there Wisere, to the Weser.

Til thiû, adv. phrase, in order that.

With thes Kining, against the King.

With thiû, adv. phrase, according as.

198. The Frisians, Saxons, and English are all fond of double prepositions; for example, A.-S. *on-gean*, Eng. *against*; A.-S. *upp-on*, Eng. *upon*; Fries. *tô-jenst*, *in-over*, *tô-fara*, *up-ur*, &c. A.-S. *with-ûtan*, Eng. *without*.

199. CONJUNCTIONS.

âc, also, and

alsâ, so, also, as

and, and

bûta, unless

hweder, whether

jef, if

nâhweder

nauder

} neither

ne, ni, not

sâ, so, as, or

thâ, either, or

thâch, yet, though

wara, wera, but

200. The conjunction *sâ*, so, is a great favourite, especially in the introduction of the apodosis to conditional propositions. In this it materially differs from the English and Anglo-Saxon custom.

It is, however, very freely used, and not at all confined to that function, introducing many sentences somewhat as an expletive, where no conditional clause is previously expressed, as in *sâ hi alra beste muge*, the best he can. This will at once attract the attention of the reader of the Old Friesic laws.

201. The following are the principal conjunctions which govern the subjunctive :—*jef*, if ; *thâch*, though ; *thet*, that.

ADVERBS.

202. The task of enumerating the adverbs must be left to the lexicon.

(1.) *Naut*, signifying nothing, is frequently employed as an adverb. *Hond*, hand, is also used in an adverbial sense in such expressions as, *fon alra honda riuchte*, of every kind of (Germ. *allerhand*, *allerlei*) law.

(2.) *Hû* is a common interrogative—*hû monich pund?* how many pounds?

(3.) Two negatives do not neutralise each other, but even as many as three occur in one proposition, each one that follows strengthening the initial. The rule would seem to be to employ as many as possible ; e.g., *sâ ne mei-re helpa na nêne monne*, so shall it be of use to no one.

(4.) *Gê*, as in so many other Germanic tongues, is the affirmative yea or yes.

(5.) *Na* and *ne* are the negatives, the latter with the subjunctive.

(6.) The negative comes immediately before the verb, and this should be borne in mind in view of the frequent blending of the accusative of the personal pronoun and the demonstrative with a preceding word ; for it cannot, as a rule, be the negative if it precede a noun or anything but a verb.

INTERJECTIONS.

203. In view of the peculiar character of the literary remains of this language, one should naturally expect to find but few interjections preserved. The following occur:—*gê*, *ha*, *wach*, *o*, and *êla*. *Gê* God! *Me Hercule!* *Mon Dieu!* *Dâ spreek di Koningh Kaerl*, “*Ha! ha! dat land is mÿn*,” and *hlachede*—Then spoke King Charles, and said, “*Ha! ha! the land is mine*,” and laughed. *Dae spreek Râdboed*, “*O! wach!*”—Then said Radbod, “*O! woe!*”

Ela! frîa Fresena! Ho! free Frisians! Friesic of the Middle period presents the following:—*Wi! awach! the leider! Oho!*

PART IV.

PROSODY.

204. But a limited chapter can be devoted to prosody in an Old Friesic grammar, owing to the lack of poetry which we have from the time before the language's decay.

We possess a few brief fragments of songs, &c., written in pure Friesic, such, for instance, as the following, exhibiting end-rhyme:—

*“ Hi was minnera
And hi was betera,
Hi stifte and sterde
Triwa and werde;
Ande hi setta thera kenega jeft
Ande allere liuda kest
And Londriucht,
And allera londa eecum sîn riueht.” **

Another rhymed poem of evidently later date, which is a short account of an expedition of the Frisians against the Saxons, the taking of Rome by Charlemagne, and the Freiheitsbrief of the same to the Frisians, begins thus—

*“ Thit was tô there stunde,
Thâ thi kening Kerl riuehta bigunde;
Thâ was tēr ande there Saxinna merik
Liudingerus, ên hêra fele steric;
Hi welde him alsâ waldlike
Tegâthan,† ther hi fon riuehta scolde bihald
Tha kenig Kerlis kairska rike;
Âc welde hi ma dûan,
Hi welde tha sterka Fresan vnder sinne tegetha tian.” ‡*

* Richthofen, *Friesische Rechtsquellen*, p. 343.

† Thagethan.

‡ *Rechtsq.*, p. 351, reprinted in Hettema's *Proeve van een Friesch en Nederl. Woordenboek*, p. 100, and in Rieger's *Lesebuch*.

205. Another reads thus—

*“Forth scele wi se halda
And God scel urse walda,
Thes reddera (teddera?) and thes stitha:
And alle unriuchte thing scele wi formitha.”*

*“This thought let us henceforth retain,
That God hath all beneath His reign;
He rules the weak, and eke the strong;
Oh! shun we then whate’er is wrong.”*

206. Of alliterative poems we quote from the laws (*Rechtsq.*, p. 3).

*Colnaburch hît bi Alda tîdon
Agrip Anda Alda noma;
Thâ Firade ûs Frison
Thiu Fire menote,
And ûs Swerade
Thâ thi Swera panning
Setton tha selua
Sundroge menota,
And warth thêr with thet
Twâ and sjuguntich punda
Leyd and clagad,
Twâ and siuguntich skillinga
Rednathes slekes,
Jeftha Kawinges sîckes.
Rednath and Kawing
Alsâ hîton tha Forma
Twêne ther to Frislonde
Then Pannig slôgon;
Thriu Pund tha frana;
Thet is ên and twintich
Skillingathruch thes kyningesbon.*

Cologne was called in olden times
Agrip by ancient name;
Then was strange to us Frisians
The foreign money,
And us burdened
Then the heavy coin.
Set we ourselves
A special money,
And therewith there were
Two and seventy pounds
Laid and valued,
Two and seventy shillings
Of Rednath’s minting
Or of Kawing’s stamp.
Rednath and Kawing
So were called the first
Two who in Friesland
The penny minted;
Three pounds to the magistrate;
That is one and twenty
Shillings by the king’s decree.

207. In the laws of the Rüstringer (*Friesische Rechtsq.*, p. 133, l. 17 ff.) are to be found these alliterative lines, from a register of the kings who established good laws:—

*Thesse fiuwer Hêra
BiHulpon ûs
Frison Frîhalses
And Fridômes
With thene Kinig
Kerl, hwande alle
Frisa er north Hêrdon
Anda grimma Herna*

These four lords
Helped us
Frisians to liberty
And freedom
Against King Charles
Because all
Frisians to the north were subject
To fierce nations.

208. There is a general fondness evinced in various parts of the laws for the grace of alliteration ; and it is not a fancied grace ; it appears, unconsciously perhaps, to pervade nearly all poetical literature, especially English. There is no one who employs it, or who perhaps has employed it, with more elegance and dexterity than the poet Thomson.

The following is a remarkable example of it in Friesic prose, to which attention is called in the preface (p. vi.) of Leo's *Angelsächsisches Glossar* : *—

“Dio forme nêd is, hwerso ên Kind jong is Finsen ende Fitered north ur hef, jeftha sùther ur birg, so Môt dio Môder her kindes erve setta ende sella, ende her kind Lêsa end des Lêfes bihelpa ; dio ôther nêd is, Jeftha Jêre diore werdat, end di Hêta Honger ur dat land fârt, ende dat kind Honger sterva wil, so Môt dio Môder her kindes erve setta ende sella, end Cápja hir bern Kû ende ey ende Corn, dêr ma da kinde des lives mede helpe.

“Dio tredde nêd is, als dat kind is al stocknaken jeftha húslâs, ende dan die tiuestra nevil ende calda winter onkomt, so fârt aller monnik on Hof ende on Hûs ende on Warane gaten ende dat Wîlda dier sêket din holla Bâm ende der Birga hly, aldêr hit sîn lif on bihalda mei, so weinet ende schrit dat onjêrige kind ende wist dan sîn nakena lîa, ende sîn húslâse, ende sîn fader der him reda schulde tojenst din hunger, ende winter nevilcald, dat hi so Diepe ende Dimme mitta flower neilen is onder êke Ende onder da Erda Bislotten ende Bitacht, so môt dio môder hir kindes erve setta ende sellu.”

209. It appears, from such few fragments as have reached us, as above indicated, that the Old-Friesic poetical characteristics are identical with those of the other ancient Teutons.

They principally consist in :—

(1.) Alliteration, viz., the beginning of several syllables in the same or corresponding verse with the same letter.

(2.) In rhythm or cadence, which is *emphasis* and *remission*.

(3.) The Friesic, like the Anglo-Saxon, is partial to the recurrence of consonants, and is inclined to throw the alliteration on the emphatic word or syllable.

210. Parallelism is very common in this verse ; in Anglo-Saxon, for example, a great number of expressions and metaphors, occupying many lines, will be employed in the

* Although this is the West Lanwers version, it is not its orthography.

expression of a very simple idea: *e.g.*, Cädmon occupies eighteen lines in a poetic paraphrase of the first verse of Genesis; so in the Friesic fragments given in this part traces of the same peculiarity are to be observed.

Thus:—

Thesse fiuwer hêra
Bihulpon ûs
Frison *frihalses*
And *frîdômes*.

So also:—

Colnabureh hît by alda tîdon
Agrip anda alda noma, &c.

Cologne was called in *olden* times
Agrip by *ancient* name.

211. The ancient Germanic bards sometimes added the grace of final rhyme to their verse. That Friesic did not deviate from the other dialects in this regard will be evident from the verse given at Sections **204** and **205**.

212. “Of national popular songs in Frisian there are no traces, and yet the scene of Beowulf is partly on Frisian soil, and Gudrun includes, mixed with its northern elements, many legendary events of Frisian history. There were Frisian bards, but their songs were never written, and consequently have perished. In the life of St. Liudger we find that he met at Hellewird a blind singer, Bernulf, who sang of the deeds and conflicts of the ancient Frisian kings, and who was greatly beloved by the people. These songs could only exist when the country was free from foreign influence, and where there was the bond of a national spirit and common history.” *

213. Of Middle-Friesic poetry there is a work entitled *Thet Freske Riim*, a rambling and weak production in rhyme, written somewhere about A.D. 1400, and embracing sacred and fanciful secular history. There are two other rhymed works of this period, though of a little later date, and not in as good Friesic as the *Riim*. They are termed respectively *Gesta Fresonum* and *Olde Freesche Chronike*, and are of a character similar to the *Freske Riim*.

* Hewett, *The Frisian Language*, &c., p. 20.

READING LESSONS.



THE TEN COMMANDMENTS.

Thit riuht skréf God selua, úse hêra, thâ thet was thet Moyses lâtte thet Israhêliske folk thruch thene râda sê, and of there wilda wôstene, andse kômon tô tha berge, ther is ehêten Synay. Thâ festade Moyses twia fiuwertich dega and nachta ; thêr efter jef God him twâ stênena tefla, thêr hi on eskriuin hede tha tian bodo, tha skolde hi lêra tha Israhêliska folke.

Thet was thet êrost bod :

Thîn God thet is thi êna, ther skippere is himulríkes and irthríkes, tham skaltu thianja.

Thet was thet ôther bod :

Thu ne skalt thînes Godes noma nâwet ídle untfâ ; thêr mithi send ti urbêden alle mênêtha.

Thet was thet thredde bod :

Thu skalt firja thene hêlega Sunnandî. . . .

Thet was thet fiarde bod :

Thu skalt êrja thîinne feder and thîne môder, thet tv theste langor libbe.

Thet was thet fîfte bod :

Thu ne skalt nêenne monslaga dva.

Thet was thet sexte bod :

Thu ne skalt nênen hôr thâ nênen overhôr dûa, bûta mith thîneren âfta wîue skaltu gôdilîke libba.

Thet was thet sivgunde bod :

Thu ne skalt nênen thiuvethe dûa, and ne skalt nâwet jerja ova thînes ivinkerstena haua, ther thi fon rivchta nâwet wertha ne mugun.

Thet was thet achtunde bod :

Thu ne skalt nênen onriucht tiuch dûa.

Thet was thet niugunde and thet tiande bod :

Thu skalt minnja God thînnen skippere mith rênere hirta and thînnen ivinkerstena lîke thi selva. Thesse tuâ bodo beslûtath alle tha ôthera bodo.

Thet send tha tian bodo ther God urjef Moysese, and hi forth lêrde tha Israhêliska folk (thesse bodo hîldon hia tha fiuwertich jêra thase andere wôstene wêron) and lethogade hia fon monigere nêde and lâttese an thet lond thet flât fon melokon and fon hunige—thet was thet hêlege lond tô Jhêrusalem. Alsâ lât ûse hêra God alle tha tô tha himulrike, ther tha riuchte folgjath, and alle tha ther thet riucht jeftha ênich riucht brekth (hit ne sê thet ma hit thruch nâtha dûe, thruch thet tha nâtha send mârre thâ thet riucht), sâ bislût hia God andere hille, alsâ hi bislât tha Egypta liode anda râda sê, thâse sîne liodon skathja weldon, tha Israhêliska folke.

THE SIGNS AND WONDERS BEFORE THE DAY OF JUDGMENT.

Thit send tha fîftine têkna ther êr Dômes dî koma skilun, ther Sancte Jêronimus fand eskrîvin an thera Jôthana bôkon : Thes êrosta dîs sâ stîgath alle wetir fiuwertich fethma bova alle bergon, and stondath to lîkere wîs and thiû mûre ther fon stêne ewrocht is. Thes ôtheres dîs sâ werthathse lîk thera

selva skipnese therse bifara wêron. Thes threddes dîs fallathse alsâ sîde, thetse nê nân âge bisîa ne mî. Thes fiarda dîs sâ somniatse alle fiskar ther send an tha wetiron tô semine and hrôpath al tô Godi, and tha stifne nêt nê manniska bûta God al êna. Thes fifta dîs burnath alle wetir fon âsta there wralde to westa there wralde. Thes sexta dîs sâ send alle bamar and alle gerso mith êna blôdiga dâwe bifangen. Thes siugunda dîs sâ fallath alle tha timber fon âsta there wralde to westa there wralde, and werthat al gâdur tôbreken. Thes achtunda dîs sâ falt thi stên withir thene stên, and tôbrekth al semin, and tha berga werthath eifnad. Thes niugunda dîs sâ werth alsâ grât irthbivinge sâ ther fon onbijenne there wralde êr nê nân sâ dên nân. Thes tianda dîs werth thiu wrald emênad an thera selva skipnese therse was êrse ûse Drochten eskêpen hede. Thes andlofta dîs sâ gunth thi manniska with thene ôtherne, and ne mî nê mon ôtheron ondwardja fon there nêde and fon tha ongosta, hwande thenne is jahwelîk mon thes sinnes birâvad. Thes twilifta dîs sâ werth egâdurad alle thet bête after there wralde anna êne stidi. Thes threddînda dîs sâ fallath alle tha stera fon tha himule. Thes fiuwertînda dîs sâ stervath alle tha liode and skilun thêr after up stonda mith ôthera clâthon. Thes fiftînda dîs sâ burnt alle thiu wrald, fon âsta there wralde tô westa there wralde al tô there hille porta. Thêr after werth dômes dî; sâ cumth ûse hêra mith alle sîne anglon, and mith alle sîne hêligon; sâ bevath alle thiu wrald alsâ thet espene lâf, alsâ hini siath mith tha criose and mith tha spîri and mith tha neylon and mith there thornena crôna, and mith tha fif wndon, ther hi an tha criose tholade fori ûs and fori al mannesklîk slachte.

CREATION OF MAN.

God scôp thene êresta meneska, thet was Adam, fon achta wendem: thet bête fon tha stêne, thet flâsk fon there erthe, thet blôd fon tha wetere, tha herta fon tha winde, thene tôgta fon ta wolken, the suêt fon tha dâwe, tha lokkar fon tha gerse, tha âgene fon there sunna; and thâ blêrem on thene hêlga ôm; and thâ scôpe Eva fon sîne ribbe, Adamesliana.

LAWS.

FROM THE SEVENTEEN PRIVILEGES OF THE FRISIAN
PEOPLE. CA. 1200.*Rüstringer Text.*

Septima petitio: Thit is thiū siugunde liodkest, thet alle Frisa an frîa stôle bisitte, and hebbe frîa sprêka and frî ondwarde; thet ur jef us thi kinig Kerl, til thiū thet wi Frisa sūther nîgi, and clipskelde urtêge, and wrthe tha sūthera kininge hanzoch and hêroch alles riuchtes tinzes, and tegôtha and hûslotha ur gulde bi âsiga dôme and bi lioda londriuchte, al with thet wi êr north hêrdon Rêdbate tha unfrethmonne, al thet Frisona was.

Undecima Petitio.—Hunsingoer.

Thet is thiū ellefte kest; frethe alle widem and wêsum, and alle unjêrige bernum, and alle warlâsa liudem, palmerum and rûmfârū, and alle riuchte pilgrimum, and alle karefestrum, hêlgena sende-bodum, bi tian liudmerkum; and tham tuiwalte bôte, ther wi and wêpen ur esueren hebbe, thruch frethe and nêthe; end ên antuintech scillenga tha frana.

Decima Petitio.—Emsiger.

(Not before the beginning of the fifteenth century.)

Thet istiu tiande kest, thet Fresa ne thurven nêne herefert firer fâra thâ âster tô there Wisere and wester thô Flî, thruch thet hia hira lond behêlde witha wilda heve and withene hêthene here. Thâ bêd thi keneng Kerl thet hia firer tha hereferda fôre, âster to Hiddisheckere and wester tô Sincfalum. Thâ bihêlden hit tha liude withene keneng Kerl, thet hia firer inêne herferd fâra ne thorste sâ âster thô there Wisere and wester tô tha Flî. Thruch thet scelen alle Fresa fon tha northliudem frî wesa.

FROM THE LAWS OF BROKMER LAND.

Fon tha Monne Ther Fliûth Inna Tsyurka.

Jef hîr ên mon fliûth inna tsyureka, and tha fiund hine thêr on gêlath, al thet hi thenna bîre nêdwere dêth, thet lidse gresfelle. Wirgath ma hine thêr on, sâ geldema hine mith fifta halwe jelde, and tha liudem hunder merca, and thet hûs thera liuda. Nêl hi thenna naut of unga, alsâ tha fiund fon ungath bi hêlgena monna, and bi rêdgewena worde, sâ rêsze hi alsâ stôr, alsâ thi ther tha tsyurka bifêth. And hwasâre ênne mon âsleyt innâre tsyurika, sâ rêsze hi hunder merca tha liudem and sexthech tha hêlegum; nêllath hia of there tsyurka nauvet unga, thêrre thenne on send, sâ unge thi rêdja, ther ur tha tsyurka sueren hêth, and kêthese of. Nêllet hia nâwet of unga, sâ berne hi thet forme bêken bi achta mercum thes selwa deis; and ne ungat hia thenna naut of, sâ berne alle sîne sîthar tha bêkene thes letera deis and sogenje tha liude, alrêc hira bi achta mercum; and hôc hira sâ tha bêkene naut ne bernt and sîne liude naut ne brench, sâ lêdema oppa hine alra êrest, and fiuch hi with tha sîthar, sâ felle hît a tuîra wegena.

THE TWENTY-FOURTH GENERAL STATUTE.

Rüstringer, Thirteenth Century.

Thit is thit fiuwer and twintigoste londriucht: sâ-hwa-sâ tô ôthêron fâri nachtes to houi and tô hûse bi slêpandere thiade and bi unwîssa wâkandon, mith ênere glândere glêde, and al thet gôd barnt ther hi hêth an houi and an hûse, an weron and an waruon; jef hi ja wili, sâ skil hi kuma et thera fiuwer hernana hwelîk mith tian merkon, weddja skilre an dôm with tha liode, and et there hirthstidi mith sînere hauedlesne, and tha monne sîn gôd twijelde tô jeldande, alsâ hit sîna bûra jeftha sîna umbibûrar mith him swera willath. Jef hi bisêka wili, sâ skil hi et thera herna hwêk and strîde with stonda mith fiuwer berskinzia campon, and et there hirthstidi mith tha fifta campa, thruch thet thet ma morth skil mith morthê kêla.

THE FOURTEENTH STATUTE.

West Lauwers.

Dat flaertienste landriucht is : Sô-hwa-sô anderem faert tô hou ende tô huis mit een op riuchta fana ane lioda werd, ende bûta frâna ban ênis dômliahtes deis, sô-haet-sô ma deer inoer hoff ende huis dêth, dat is tuybeet ; ende alle dat ma deer wr dêth of deer needver, dat sel vessa al eenferd ende eenbeet. Des âgen him da lioed ende di frâna tô helpene, om dat him hi haudlase tô commen was.

FOURTEENTH GENERAL STATUTE.

Emsiger.

Thet istet fiuwertêndeste londriuchte : Sâ-hua-sâ ôthere dêth êne wapeldêp jeftha êne suertnesueng, jeftha ên unsceldegne bint, jeftha a bonnane fretha unriucht râf dêth, jeftha sonnendeis blôdelsa ; sâ istera jahuelikes bôte fiftêna enza ; hit ne sê thette bisêke, sâ âch hi te riuchtaene mit fiuwer wîthêthum and mith êne fiaêthe, bi allera Fresana riuchte.

FROM THE ADDITIONAL RÛSTRINGER STATUTES.

Thet is âc londriucht, thet wi Frisa hâgon êne sêburch tô stiftande and tô stêrande, ênne geldene hôp, ther umbe al Frisland lith ; thêr skil on wesa allera jerdik iuin hâr ôron. Thêr thi salta sê bêtha thes dîs antes nachtes tô swilith, thêr skil thi ûtrosta anti inrosta thes wîges plichtich wesa, tha strête thes wintres and thes sumures mith wegke, and mith weine tô fârande, thet thi wein tha ôron mêta mugi. Alsâ thi inrosta tô tha dîke cumth, sâ hâgere alsâ grâtene fretho opa tha dîke alsâre oua tha wîlâsa werpe, and alsâre oua tha weida stherekhoui ; hêth thêre thenne bûta dîke alsâ felo hêles londes and grênes turues, thetterne dîkstathul mithi halda mugi* ; âc nêchthêre nauwet sâ felo bûta dîke hêles londes and

* The conclusion is wanting.

grênes turues, thettêrne dîk mithi halda mugi, sâ hâgere binna dike thrîtich fôta turues and thrîtich fethma tô gerse; thet skil wesa alla fennon anda fili êr Sante Vîtes dî. Ûta skilu wi Frisa ûse lond halda mith thrium tauwon; mith tha spada and mith there bêra, and mith there forke: âc skilu wi ûse lond wera mith egge and mith orde, and mith tha brûna skelde with thene stâpa helm and with thene râda skeld and with thet unriuchte hêrskipi. Aldus skilu wi Frisa halda ûse lond fon oua tô ûta, jef ûs God helpa wili and Sante Pêderr.

MIDDLE-FRIESIC PERIOD.

From the Jus Municipale Frisonum, ii. 63.

(Latter half of fifteenth century.)

Dae di koning Kaerle ende di koning Rêdbad fan Dane-merkum in dat land kômen, dae bisette eelk zyn burch in Fraenekraghae mey êne herescelde, end êlck seyde, dat land weer zyn. Dae wolden se wîse lioede jerne sêna, ende dae hêren wolden hit bistrîda; dôch wysda ma dir sône alsô langhe, dat ma hit op dae tweer koningen joed hoekra oerem oen stilla stalle wrstoed, dat hi dat land winnen hede. Dae brôchte ma dae hêran toe gaera, ende hia stoeden ên eetmel allomme. Dae leet him di koning Kaerle zyn handschoegh oenfalla; dae rechtan him di koningh Rêdbad. Dae spreek de koning Kaerle, oho!—(O. text, Ha! ha! dat land is myn)—ende hlackade. Deerom heet zyn burch Hochenzie. Dae spreek di koning Kaerle; dit landt is myn. Hweerom? spreek di oera. I sint myn tianstmane werden. O! wach! spreek Rêdbad. Aldeerom heet Rêdbadis burch Wachenzie.

From the Jurisprudentia Frisica, ii. 6 and 8.

(A manuscript of the fifteenth century, containing mostly Roman and Canonical law.)

Ws Freesck landriucht seyde, dyr ws byfellen is tô halden bij ws seel ende bij da hâge hymelryck ende bij ws Cristena

nama ; dat aller mannîck an syn ayna gued bysitte, ende oen syn heuen, ende oen syn weren, aldes hij bytilet hadde ; hit ne sê dat mê-t hym oeffwynna mey tâle ende myt rêden ende mey riuchta tingade. Hyr op so concorderet aeck dyo ârste kest.

Item.—Hyr op sô seyt aeck dat scrioun riucht : dat me nimen syn besit nyma schil, mer alle lyode ys ma schyldich in da besit tō beschirmen in syn besittinghe, ont ter tyd, dat ma hym dyo besittinghe offwyn mit riucht.

Aldus spreckt dij Keyser in syn riucht : hwasô compt in alzô grâter dorsticheit ende dwalicheit, dat tēr een mynscha een besittinghe ênis tingis fan ôra lyodem bynympt, wrwyeldelyck myt wyeld, sonder oerloff des riuchters, eer hit him dy riuchter tō der hand deeld haet, so schel dijen, deer da besittinghe dis tinghes nymen haet, weer rêka da besittera ; ende dij sitter, dyr da wyeld deen'haet, dy foerlyest dat heerscip desselue tinges ; ende weer-t dat tēr een onayna besittinghe naem, ende myt riucht naet oencomma mucht, sô schill er naet allyne da onryuchta besittinghe weer jaen, mer alzô folla, als dat gued wird is, aldeer tō : hwant neen minscha syn ayn riuchter ende macht wessa mey in neen tyng.

From the East Frisian Lantrecht of 1527.—*

Richth., p. 48, note.

Dat anderde lantrecht is : Dat de môder mach eres kyndes goet nicht verkôpen, eder des kindes erue nicht vorwesselen, oeck mit der kinder vronde willen ; id sy dan, want de kynder tō eren yâren kômen, sô danen koop eder wesselinghe beleuen, dat is want de kinder xxv jâren olt sinnen. Des gelyken moegen de voermunders vnd testamentars, oeck nicht der kinderen goet vorwesselen eder verkôpen eder voranderen ; is-t datse nicht dat willen beleuen (lâten) moegen de kynder eer arue antasten vnd besitten, waerse dat vinden.

* Grimm (*Gesch. d. deutsche Spr.*, p. 471) considers that the East Frisians are the direct descendants of the ancient Chauci, and are not Frisians at all, which the fact of their location, and the improbability of that tribe being utterly left without descendants, renders extremely plausible.

22nd Statute, MS. Zyl. V. 1559.—*Richth.* p. 74, note.

Dat xxii lantrecht vormeldet dat de verbeteringe ênes êdelen mans vrouwen in oren gûderen, dêrse van den heerde schedet, vnd dat guedt sick vormeret heft by oeren tyden, so schalmen oer geuen wan de man doet is 100 pundt. Desge-lycken want eyn êgen eruede vrouwe aff den heert schedet vnd de gûderen verbeteret synnen, sô schalmen oer geuen na ores mannes doet viii punt, viii schillinghe, viii ense vnd viii penninge, na vthwysinge des olden Ffreeschen lantrechtes.

VERSE.

Thet Freske Riim, A.D. 1400.

Ik sculde sega, of ic cûde,
 Ho di frîdôm aerst bigûde,
 Thâ thio werrild êrst dêde forgaen,
 And thio ôther dêde ingaen,
 Aldus biscrîuet Alwyn,
 Thi Mâster, in tha bôke syn;
 Thâ thi flôde dêde opgaen,
 And dêdet alle forslaen.

.

Hîr Noe sprack; nu skil icket thi cund dwan
 Hôt ic in tha wralda habbe dân,
 And thet scilt riocht forestân.
 Thi Inghel van himel tô mi com,
 And mi in sîne raed nom,
 And seide mi openbaer,
 Thet thi Himelsche Koning forbolgen waer,
 And alle thio wralde scolde wrgaen,
 Bêde wyf ende man,
 And al thattêr lyf had untfân;
 Sonder mi ande thi end wse sonen cone
 And hârra frôwan scône;
 And wi scillad in tha arck gân.

MODERN FRIESIC.

From Gysbert Japickx, Friesche Rijmlerije.

(Middle of the seventeenth century.)

A rustic song supposed to be sung by a peasant on his return from a wedding feast. (See Halbertsma's Preface, p. lxxii., to Bosworth's Anglo-Saxon Dictionary.)

Swiet, ja swiet is't oer'e miete

Sweet, yea sweet is it over measure,

*'T boâskien fôar'e jonge lie ;
Kreftich swiet is't, sizz'ik jiette,
As it giet mei âlders rie.
Mar ôars tiget 'et to'n pléach,
As ik ôan myn géafeint séach.*

The marrying for the young folk ;
Most sweet is it I say yet
When it goes with elders' advice.
But otherwise it tends to a plague,
As I saw by my village fellow.

*Goune Swobke, lit uws pëarje,
Bëa hy her mei mylde stem,
Ofke, sei se, ho scoe'k it klëarje ?*

Golden Swobke, let us wed (pair),
He bade her with mild voice.
Ofke, said she, how should I clear
it ?

Wist du rie to heite in mem ?

Canst thou right it with father and mother ?

*Ljëaf, dat nym ik to myn læst.
Dear mei wier dy knôte fæst.*

Beloved, I take this to my charge.
Therewith the knot was fast.

Da dit pear to géar scoe ite,

When this pair would eat together,

*In hjë hiene nin gewin,
Heite séach as woe hy bite*

And they had no earnings,
Father (husband) looked as if he'd bite,

Mem wier stjoersch in lef fen sin.

Mother (wife) was stern and harsh of humour.

*Ofke, sei se, elk jier ien bern—
Wier ik fûem ! ik woet so jern.*

Ofke, said she, each year a child—
Were I a maid ! I wish it so !

Ork, myn sóan, wolt du bedye,

Ork, my son, would'st thou prosper,

*Rin nâet ôan allyk ien moll'!
Jeld in rie lit mei dy frye,*

Run not on all like a mole !
Let age and counsel woo with thee,

*Bern, so géan' dyn saken wol ;
Den seil de himel uwr dyn dwäen
Lok in mylde seining jáen.*

Child, then thy affairs go well ;
Then shall Heaven o'er thy doings
Give luck and mild blessings.

PROVERBS, SEVENTEENTH CENTURY.

*Hoeufft, Oude Friesche Spreek- Woorden, passim.**Aade foxen binnen quæ to fæn*—Old foxes are hard to take.*Better ien blyn hynst as ien leech helter*—Better a blind horse than an empty halter.*Folle warden follen nin seek*—Many words fill no sack.*Hat d'aade sjonge, pypje de jonge*—What the old ones sing the young ones pipe.*Kræckjende weijen doerje allerlanghst*—Creaking waggons last the longest.*Langh festjen is nin bræ sperjen*—Long fasting saves no bread.*Rop nin hæring, ærstese int net heste*—Cry not "herring" till you have it in the net.*Wol begunn is hast spurn*—Well begun is quickly spun.

MODERN COUNTRY FRIESIC.

STANZAS BY THE COUNTESS OF BLESSINGTON.

*Bosw. Dic., Pref., p. lxxi.**Hwat bist dou, libben ?**Ien wirch sribjen**Fen pine, noed in soâreh ;**Lange oeren fen smerte,**In nochten—ho koart !**Det fordwine de moârns.*

What art thou, life ?

A weary strife

Of pain, care, and sorrow ;

Long hours of grief,

And joys—how brief !

That vanish (on) the morrow.

*Déad, hwat bist dou,**Ta hwaem allen buwgje,**Fen de scepterde kening ta de
slawe ?**De lætste, bæste fréon,**Om urs soârgen to eingjen,**Dyn gebiet is yn't græf.*

Death, what art thou,

To whom all bow,

From sceptered king to slave ?

The last, best friend,

Our cares to end,

Thy empire's in the grave.

*Wanneer se allen binne fled**Jouwst dou ien bæd,**Wær wy kalm yn sliepe :**De wounen alle hele,**De digerige éagen segele,**Dy lang dtene wekje in gepje.*

When all have fled

Thou giv'st a bed,

Wherein we calmly sleep :

The wounds all healed,

The dim eyes sealed,

That long did wake and weep.

WEST-FRIESIC.

Colmjon, Beknopte Friesche Spraakkunst, p. 103.

LUKE xv.

1. End der kamen by him alderhânde soarte fen tolgarders end sünders, um him to heren.

2. En de farisiewen end de skriftlearden dy gnoärren end seiden : disse nimt de sünders oan, end dy it mei hiar.

3. End hy spriek tsjin hiar disse likenis, sidzende :

4. Hwet minske is der únder jimme, by hûnderd skiep heth ; end as er ien der fen forliest, dy net de niugen end niugentich ín'e wôestine lit, end der up út giët nei't forlerne, oant er dat finth ?

HINDELOPIAN.

Bosworth, Preface, p. lxxiv., from a Calendar for Seamen.

*Jannarius het xxxi deggen,
Nyje deggen, nyje winseen,
Nyje rê fan nyje minschen.
Weer ús livven ek su ny,
Sunden wârdven liehst fan fry.*

January has xxxi days,
New days, new wishes,
New counsel of new men.
Were our life eke so new,
We should grow lightly free from
sins.

*Februarius het xxviii deggen.
Silers meye winters reste,
Thús tu blieuwen mut jerm leste.
Lot men iertske surg mēr stân,
Mengwar scoe men better dwân.*

February has xxviii days.
Sailors may rest in winter,
To stay at home must please them.
If one let earthly sorrow more
stand,
Many times we should do better.

*Majus het xxxi deggen.
As we tommelje oeuwer 't wetter
Heuwe't slim en soms hwet better :*

May has xxxi days.
As we tumble o'er the water
We have it bad, and sometimes
somewhat better :

*Sn's de wrâld ek as de sê,
Soms fol kurje, soms fol nê.*

So is the world eke as the sea.
Sometimes full of delight,
Sometimes full of woe.

DIALECT OF SAGELTERLAND.

FROM THE PARABLE OF THE PRODIGAL SON.

Winkler, Algemeen Nederduitsch en Friesch Dialecticon, vol. i.

p. 158.

LUKE XV.

11. Dār was ins en mâenske un di hîde twêen sûne.

12. Un di jûngste fen do bêe quâd to sîn babe : babe ! rāk mi mîn erfdêl. Do dālede di ôlde mon it him to un raet him wet him tokām.

13. Etter ānigen degen pakte di jûngste fent sîn hêle erfskup bi'nunder un tōg wîd wei in en fraemd lond, un dār brogde hi al sîn jêld un gôd ume med frêten un sūpen un quôd to liujen.

14. Do hi nu sîn hêle fermûgen fernêled un sîn ganse erfskup fertāred hide kām dār in det fraemde land en djûre tîd, en grôte hungersnôd, un hi mosde ôk hunger lide, ûmdet hi nix nēn jêld mōr hide ûm dār brôed of wet ôrs fôr to kôpjen.

15. Wet skûl hi nu dwo? Arbeidje leste him nit, un wel wil him ôk in sîn tjonst nîme? Dach kām hi bi'n bûr un dār forhêrede hi sik bi. Di bûr saente him op sîn fêld ûm de swine to waerjen.

NORTH-FRIESIC.—MORINGER DIALECT.

Bendsen, Die Nordfriesische Sprache, p. 455.

Hörrwājł ühsen nordfrāshe Sprājke āi sō urdrick ās, ās de huchtjūshe an auser mörr üttbillet Sprājke, sō hêt'r doch Üttdricke an Wijnninge nōg, ām ausere sîn Tōgte dötlick mātódielen, wann' m's mǎn tó brücken an rōgt āujntōwijnnen forstönt. Dāt aurs en Tung, dirr hām oller tó Shrāftsprājke hāwet hêt, Brāk faar sóck Urde hêwe mǎujt, dirr auwersānnlick Ijnstānde an Begrippe betiekne, ās lāgt intósieēn. Hāi'r en üttrāt Shrāft-an Baukewāsen hājł an faurtsêt, sō wüdr'r oek nōg Shridđ hüllen hêwe mǎ auser üttbillet Sprājke, ās mǎ de

dänshe, tjüshe, holläujnshe an äjngelshe, dirr nö ältemäle faale urdrickere sán.

TRANSLATION.

Although our North-Friesic tongue is not so copious as the High-German and other more finished languages, yet it has expressions and idioms enough to make clear one's thoughts to others, if one only knows how properly to employ and avail himself of them. As to the rest, that a tongue which has not come to be a written form of speech should be lacking in such words as indicate abstract ideas and conceptions is naturally to be presumed. If it had had and fostered a broad literary experience, and been used in books, it would have kept step with other polished dialects, like the Danish, German, Dutch, and English, which are all more copious.

THE FRISIAN ISLANDS.

DIALECT OF FÖHR AND AMRUM.

Johansen, Die Nordfriesische Sprache, p. 193.

ST. MATTHEW'S GOSPEL, CHAPTER V.

1. Man diar hi det skööl Lidj siigh, ging hi ap ütübh an Berragh an siad ham deel, an sin Jüngarn tread hen tu ham.
2. An hi ded san Müs ap, liard jo an sâd :
3. Sâlagh san dönnan, diar geissalk âram san : at Hemmalrik as herrens.
4. Sâlagh san dönnan, diar surgi : jo skel treast wurd.
5. Sâlagh san a Gilasnan : jo skel a Eardark hâ.
6. Sâlagh san dönnan, diar hongri an tharsti eftar a Girechtaghâid : jo skel sat wurd.
7. Sâlagh san a Barmhartagan : jo skel Barmhartaghâid finj.
8. Sâlagh san dönnan, diar an rian Hart hâ : jo skel God se.
9. Sâlagh san a Freeshalkan : jo skel Gods Bearenkin het.

10. Sâlagh san dōnnan, diar am a Girectaghâid vōrfullacht wurd : at Hemmalrik as herrens.

11. Sâlagh san jam, wan a Minskan jam am man Wal spaati an vōrfulgi an snâki allarhant Iaraghs jin jam, wan jo det leegh.

WANGEROG.

THE LORD'S PRAYER.

Ehrentraut, Friesisches Archiv, ii. 57.

Ûz fôer in'e hémme! Dîn nûmme mî héilîg hílen wêr. Dîn rîk kúmme. Dîn wil mî dain wêr up írden as in'e hémme. Ûz díggelk brôed reik ús dúlûng. Un fargive ús úz schíl, sâ as wî úz schílnêrs fargivet. Un fêr ús nich in't farseiknis, man erléiz ús fon dait quôed. Den dîn is dairîk un djû krâft un djû hêrelkeit in éwîgkeit. Ámen.

SYLT.

PRODIGAL SON.

Winkler, i. 94.

LUKE XV.

11. En man hed tau drüänger.

12. En de jungst fan jam seid tö de faaðer : faaðer ! dö mi de diil fan dit gud, diar mi jert. En de faaðer diilet jam dit gud.

13. En ek lung diar eeðer saamelt de jungst seen alles tö hop, en toog für wegh aur lönð, en diar braagt hi sin gud tō'n önt me fraanzin.

14. Diar hi nü al sin gud fortiared hed, kam er en jüür tid aur dit hiile lönð en hi bigent nuad tö liiðen.

15. En hi ging hen tö en borger fan det sallef lönð, en förhüürt hōm diar ; en de stjüürt hōm üp sin eeker om de swin tö jäaten.

HELIGOLAND.

PRODIGAL SON.

Winkler, i. 99.

LUKE XV.

11. Diar wiar ianmâl'n man, de hîd tau jongen.

12. De jongst fan jam said to herrem fâr : fâr ! do mi det dêl fan't gôd wat mi tohiart. En da dêlt de ôl man jam det gôd.

13. En ni long dar na sammelt de jongst sôn alles't ôb en reist fir over d'lun ; da levved he fergnôgt en brocht sîn gôd hendêr.

14. Da he ne sîn gôd hendêr hîd wur alles so jûr un det frem lun en da mos he hongere.

15. Hê ging hen na'n bûr, en de sand hem ûp sîn akker, de swîn to hodderen.

SCHIERMONNIKOOG.

PRODIGAL SON.

Winkler, i. 458.

LUKE XV.

11. D'r wier reis'n man, in di hiea twa jonges.

12. In iean fan har beiden, it wiea de jongste, sei tjin har heit : heit ! jeuw mi miin guued dot mi toekomt. In har heit deelde har't guued.

13. In kôrts d'r nooi dāo't er olles bi'neeuwr forgare hiea, is er furtgiean nooi'n fraeimd laaun to, in der het er siin guued trôch brocht in'n kwaaid livven.

14. In dāo't hi't olle gerre fortāors hiea, koom'r huengers-neud iin dot laaun in hi kriige gebrok.

15. Ik dāo ging hi nooi dāo juued to fan dot laaun in friegge har om werk ; in jāo juegene him werk in stjuersene him nooi har laaun to om har swiine to huueden.

EXTRACTS FROM THE OERA LINDA BOK, *English Edition*, p. 2.

*Okke min swn—thissa boka mot
i mith lif and sêle wârja.*

*Se vmbifattath thju skêdnisse
fon vs êle folk âk fon vsa êthlum.*

*Vrlêden jêr hâb ik tham ut-er
flood hred tolik mith thi and thinra
moder. Tha hja wêron wet wrden ;
thêr thrêch gungon hja âfternei
vrdarva.*

*Vmbe hja navt to vrlÿsa hâb ik-
ra vp wrlandisk pampyer wrskrê-
ven.*

*Sa hwersa thu se erve, mot thu
se âk wrskryva.*

*Thin bârn alsa til thju hja
nimmerthe wêi navt ne kuma.*

*Skrêvento Ljuwert. Nêi Âtland
swnken is thât thria thû sond
fjwer hndred and njugon and
fjwertigoste jêr, thât is nei kersten
rêknong that twelfhundred sex and
fiftigoste jêr. Hidde tobinomath
Oera Linda. Wâk.*

*Ljawa ervnôma, vmb vsa ljawa
êthlas wille and vmb vsa ljawa
fridoms wille, thusand wâra sâ
bidd-ik to jo, oeh ljawa ne lêt tha
âgon ênis pâpekappe tach nim-
merthe over thissa skriftane wêja.*

*Hja sprêkath swêta wirda : men
hja tornath vnmârksêm an alles
hwat fon vs fryas trefth.*

*Vmbe rika prebende to win-
nande sâ hêlath hja mith tha
poppa kêninggar, thissa wêtath
that wi hjara grâteste fianda send,
thrvêdam wi hjara liuda to
sprêke thvra vr fridom, rÿucht and
forstne plîcht. Ther vmb lêtath hja
alles vrdiligja, hwat fon vsa êth-
lum kumt and hwat thêr jeta rest
fon vsa alda sêdum.*

*Oeh ! ljawa, ik hâv by tham et
hove wêst. Wil wr-alda-t thjêlde
and willath wi vs navt sterik ne
mâkja, hja skilun vs algâdur
vrdiligja.*

Okke my son—you must pre-
serve these books with body and
soul.

They contain the history of all
our people, as well as of our fore-
fathers.

Last year I saved them in the
flood, as well as you and your
mother ; but they got wet, and
therefore began to perish.

In order not to lose them I
copied them on foreign paper.

In case you inherit them you
must copy them likewise.

And your children must do so
too, so that they may never be
lost.

Written at Linwert, in the three
thousand four hundred and forty-
ninth year after Atland was sub-
merged—that is, according to the
Christian reckoning, the year 1256.
Hiddo surnamed Over de Linda.
Watch.

Beloved successors, for the sake
of our dear forefathers, and of
our dear liberty, I entreat you a
thousand times never let the eye
of a monk rest on these writings.

They are very insinuating, but
they destroy in an underhand
manner all that relates to us
Frisians.

In order to gain rich benefices
they conspire with foreign kings,
who know that we are their great
enemies, because we dare to speak
to their people of liberty, rights,
and the duties of princes ; there-
fore they seek to destroy all that
we derive from our forefathers,
and all that is left of our old
customs.

Ah ! my beloved ones. I have
visited their courts : if Wr-Alda
permits it, and we do not show
ourselves strong to resist, they
will altogether exterminate us.

*Skrêven to Ljuwerd, acht hon-
dred and thrju jêr nei kersten
bigrip.*

Liko tobinômath Ovira Linda.

Written at Liudwert anno
domini 803.

Liko, surnamed Over de Linda.

WR-ALDA, p. 141.

*Wr-alda was êr alle thinga,
and nêi alle thinga skil er wêsa.*

*Wr-alda is alsa êvg and hi is
vnendlik, therwmb nis thêr nawet
buta him.*

*Threth Wr-aldas lêva warth tid
and alle thinga bern, and sin lêva
nimth tid and alle thinga wêi.*

*Thissa sêka moton klêr and bâr
mâkad wrda by alle wisa, sâ thât
hja-t an ôtherabithjuta and biwisa
mûge.*

*Is-t sâ fâr wnnen, sâ sêith man
forther; hwat thus vsa ommefang
treft, alsa send wy en dêl fon Wr-
aldas vnendelik wêsa, alsa tha
ommesfang fon al et eskêpne, thach
hwat angâ vsa dânte, vsa ainskipa,
vsâ gâst and al vsa bithânkinga,
thissa ne hêra nart to thet wêsa.*

*Thit ella send fljuchtiga thinga
tham threth Wr-aldas lêva for-
skina, thach thêr threth sin wîshêd
sâdâne and nart owers nart ne
forskina. Men threthdam sin lêva
stêdes forthga, alsa ne mêt thêr
nawet rppa sin stêd nart bilypa,
thêrwmb forwizlath alle eskêpne
thinga fon stêd, fon dânte and
âk fon thânkwise.*

*Thêrwmb ne mêt irtha selva
ner eng skepsle nî sedsa, ik ben,
men wel ik was.*

Wr-Alda existed before all
things, and will endure after all
things.

Wr-Alda is also eternal and
everlasting, therefore nothing ex-
ists without him.

From Wr-Alda's life sprang
time and all living things, and his
life takes away time and every
other thing.

These things must be made
clear and manifest in every way, so
that they can be made clear and
comprehensible to all.

When we have learned so much
then we say further: in what
regards our existence we are a
part of Wr-Alda's everlasting
being, like the existence of all
created beings; but as regards
our form, our qualities, our spirit,
and all our thoughts, these do not
belong to the being.

All these are passing things
which appear through Wr-Alda's
life, and which appear through
his wisdom, and not otherwise;
but whereas his life is continually
progressing, nothing can remain
stationary, therefore all created
things change their locality, their
form, and their thoughts.

So neither the earth nor any
other created object can say, I am.
but rather I was.

LAWS, p. 33.

1. *Ek fryas mot-a lêtha jeftha
fyanda wêra mith alduikera
wâpne as er forsinna, bikema and
hândtêra mêt.*

2. *Is en boi twilif jêr, sa mot-i
tha sjrgunde dêi miste fon sin lêt-
tid embe rêd to werthande mitha
wâpne.*

1. Every Frisian must resist
the assailants with such weapons
as he can procure, invent, and use.

2. When a boy is twelve years
old, he must devote one day in
seven to learning how to use his
weapons.

8. *Annen kening ne mēi navt ni
lōnger as thrē jēr kening bilywa,
tīl thju hi navt biklywa ne mēi.*

10. *Is thi kening thruch thene
fyand fallen, sū mūgon sina sibba
āk nēi thēre ēre thinga.*

12. *Thēra tham strida mītha
wāpne an hjara handa nekunnath
navt forsinna and wis bilywa,
thērvmbē ne fochteth nēne kening
wāpne to hantēra an tha strid.*

*Sin wisdom mot sin wāpen wēsa
and thju ljaftē sinra kāmpona
mot sin skyld wēsa.*

8. No king may be in office more than three years, in order that the office may not be permanent.

10. If the king is killed by the enemy, his nearest relative may be a candidate to succeed him.

12. Those who fight with arms are not men of counsel; therefore no king must bear arms.

His wisdom must be his weapon, and the love of his warriors his shield.

Page 21.

*Wr. Aldas gāst mēi mán al-
lēna kniburgjande thānk to wya,
já thrju wāra far hwat jv fon him
noten hāve, fur hwat jv nīth, and
fara hāpe thēr hy jo lēt an ānga
tida.*

To Wr. Alda's spirit only shall you bend the knee in gratitude—thricefold—for what you have received, for what you do receive, and for the hope of aid in time of need.

Page 31.

*Alle frya bārn send a ēlike wysa
bārn, thērvmbē moton hja āk ēlika
rjuchte hāva, alsa blyd vpp-āt
lānd as vpp-āth ē, thāt is wēter,
and vp elli thāt Wr. Alda jefth.*

2. *Allera mannalik mēi-t wif
sinra kēsa frēja and ek toghater
mēi efter hjra helddrvnk bjala
thēr hju minth.*

6. *Ek thorp skil en hēmrik hāva
nēi sina bihof and thēne grēva skil
njvda thāt alra ek sin dēl bidongth
and god hald, tīl thju tha āfter
krmmānde nēn skūde navt ne lyda
ne muge.*

All free-born men are equal, wherefore they must all have equal rights on sea and land, and on all that Wr. Alda has given.

Every man may seek the wife of his choice, and every woman may bestow her hand on him whom she loves.

Every village shall possess a common for the general good, and the chief of the village shall take care that it is kept in good order, so that posterity shall find it uninjured.

NOTE.—The indication of vowel quantity in the printed text of the O. L. B. is very arbitrary and incorrect.

GLOSSARY.

(TO THE OLD FRIESIC READING LESSONS.)



a, prep. w. dat. and acc., in, on, with,
to, by.

âc, *aeck*, *âk*, conj., also, but.

acht, card., eight.

achtunda, ord., eighth.

aff=*of*.

âft, adj., own, *legitimus*.

âga, *hâga*, v. praet. pres., to have to.

âge, n., eye.

al, adj., all, every.

aldeerom, conj., therefore.

alderto, adv., thereto, in addition
thereto.

aldes=*al thes*.

algâdur, adv., altogether.

aldus, adv., thus.

al with thet (conjunctive phrase),
since, inasmuch as.

âlêna, adv., alone.

allermônîck=*allera monna êk*.

allyne, *âlêne*, *âlêna*, adv., only.

alomme, *alumbe*, prep. w. acc., during
(follows the noun governed).

alrêc, *allera-êk*, indef. pr., each.

alsâ, *als*, conj., so, also, as, when.

alsâre=*alsâ ther*.

alzô=*alsâ*.

an, prep. w. dat. and acc., in, on, to, by.

ana, *anna*, prep. w. dat. and acc.,
to, into.

and, *ende*, *anda*, conj. and.

and, prep. w. dat. and acc., in, on, to.

anda=*antha*.

ander, see *ôther*.

andere=*anthere*.

andlofta, ord., eleventh.

ane, *oni*, prep. w. dat. and acc.,
without.

angl, *engel*, m., angel.

antasten, Mid. Lat. and Ital. *tastare*,
to obtain.

antes=*and thes*.

antuintech=*and twintich*.

arcke, *erke*, f., ark.

aerst, *ârst*, see *êrost*.

arve=*erve*.

âsiga, *âsega*, m., judge.

aslâ, str. v., to strike.

âsta, adv. and n., *aster*, east.

ayn, *ein*, *êgin*, adj., own.

bâm, m., tree.

ban, n., permission.

bêde, see *bêthe*.

behêlde, see *bihalda*.

bêken, n., beacon fire.

belêva, *bilîva*, str. v., to remain, to
be permitted.

bênete, n., coll. n., bones.

bêre, f., bier, barrow.

bereh, m., mount.

bern, n., child.

berna, *barna*, *burna*, w. v., to burn.

ber(e)skinse, adj., *nudipes*, bare-
footed (lit. bare-shinned), hence
apertus, open, public.

beschirmen, *biskirma*, w. v., to pro-
tect.

besit, n., property.

besitter, m., possessor.

besittinghe, f., possession.

beslâta, see *bislâta*.

bête, f., fine.

bêthe, num., both.

bera, w. v., to tremble.

bi, prep. w. dat. and instr., by.

bifâ, str. v., to cover, to fall to.

3d pers. s. pres. *bifêth*, pret. part.
bifangen.

bifara, adv., before.

bifella, *byfella*, str. v., to command,
enjoin.

bigâde, w. pret. of *bijenna*, to begin.

bihalda, *behalda*, str. v., to retain,
to refuse.

bij, Dutch form of *bi*.
binda, str. v. to bind, fetter.
binna, prep. w. dat., within.
birāvja, w. v., to rob.
bīre=*bi there*.
bisēka, w. v., to deny.
bisetta, *bisitten*, w. v., to possess.
bisā, str. v., to behold.
bisitta, str. v., to dwell.
biskirma, *bischirma*, w. v., to protect.
biskriva, str. v., to describe.
bislāta, str. v., to include, shut in.
bistrīda, w. v., to oppose.
biada, str. v., to bid, command, pret.
 (*e*) *bād*.
blā, str. v., to blow.
blērem=*blē er him*.
blōd, n., blood.
blōdelsa, m., bloody wounding.
blōdig, adj., bloody.
bod, n., commandment.
bōk, f. and neut., book.
bonna, str. v., to prescribe by law.
bōte, f., mulct.
bora, prep. w. dat., above, over.
breka, str. v., to break.
brenga, *brensa*, *branga*, w. v., to
 bring, pret. *brōchte*.
brān, adj., brown.
bār, m., neighbour.
burch, f., town, *urbs*, *oppidum*.
burna, see *berna*.
būta, prep. w. dat. and acc., without,
 outside.
būta, conj., but.
by=*bī*.
bynima, *binima*, str. v., to take.
bysetta, see *bisetta*.
bytila, *būtila*, w. v., to obtain.

camp, *kamp*, *komp*, m., battle, duel.
clāth, see *klāth*.
clipskelde, f., debt, tribute, *censio*,
 ringing gold.
coma, see *koma*, *kuma*.
con=*ken*, kin.
concordera, w. v., to agree.
criose=*kriose*, cross.
Cristen, adj., Christian.
crōna, see *krōna*.
cāde, pret. of *kunna*.
cuma, see *koma*.
cund kund, adj. known.

dae, see *thā*, *thi*.
dān, part. done.
dan, *danen*, *thenne*, adv., then.
dār=*thēr*.
dat=*thct*.
dāw, m., dew.
deer, see *thēr*.
deerom, conj., therefore.
dega, see *dī*.
dēla, w. v., to deliver, hand over.
der=*there*.
dēth, pres. sing. of *dūa*.
dī, see *thi*.
dī, *dei*, m. day.
dijjen, pres. pr., he.
dīk, m., dyke.
dir=*there*.
dōch, *thāch*, conj., though.
doet, *dād*, *dāth*, adj., dead (as a
 noun, death).
dōm, m., doom, judgment, command.
dōmliacht, adj., bright, clear.
dorsticheit, f., audacity.
drochten, m., lord.
dāa, w. v., to do, make, perform ;
 pret. *dēde*, part. *dēn*, *dān*.
dwaen=*dūa*.
dwalicheit, f., error.
dy=*thi*.
dyo=*thiu*, used erroneously some-
 times for fem. acc. *tha* ; e.g., *dyo*
 besittinghe, for *tha b.*, &c.
dyr=*ther*.

ēdel, *ēthel*, adj., noble.
cder, conj., or.
cenbeet, adj., single.
eenferd, adj., single.
eetmel, n., half a day of twenty-four
 hours.
after, adv. and prep. w. dat. and
 acc., after, through.
eg, f., sword.
egādurad, see *gādurja*.
ējen, *eiñ*, adj., own.
chēten, see *hēta*.
eifnu, w. v., to level.
ellefta, *andlofta*, ord., eleventh.
elk, *celk*, *ēk*, indef. pr., each.
emēnad, see *mēna*.
ēn, adj., card. and indef. pr., a, one.
 alone, only.
ende, conj., and.

énich, adj., any.
ense, enze, f., ounce, denomination of a coin.
er, hiri, or, poss. pr., their, her.
er, pers. pr., he.
êr, prep. w. dat., before up to.
êr, adv., formerly.
êrja, w. v., to honour.
êrost, ord., first.
erthe, irthe, f., earth.
erve, arve, n., inheritance.
ervja, w. v., to inherit (*êgen ervede vrouwe*, a wife with independent inheritance).
eskêpen, see *skeppa*.
eskrîvin, see *skrîva*.
espen, adj., aspen.
e-sueren, see *svera*.
et, prep. w. dat., to.
ewrocht, see *werka*.

falla, str. v., to fall.
fan, see *fon*.
jana, fona, m., banner, standard (*mit een opriucht fana*, openly).
fand, see *finda*.
fâra, str. v., to carry, proceed, go.
feder, m., father.
felo (Germ. *viel*), n., much.
fella, str. v., to pay, be fined.
fenne, m., pasture-land.
ferd, fretho, m., a certain mulct.
festa, w. v., to fast.
fethm (*fethom, fethem*?), m., fathom.
fia-êth, m., money oath (perhaps one sworn upon a coin marked with a cross, or one that involved a pecuniary liability).
fiarda, ord., fourth.
fiartiensta, fjuwertênsta, ord., fourteenth.
fif, card., five.
fifta, ord., fifth.
fiftinda, ord., fifteenth.
fiftîne, card., fifteen.
jili, adj., unencumbered, unappropriated.
finda, str. v., to find, pret. *fand*.
fîr, adv., far (comp. *fîror*, farther).
fîrja, w. v., to hallow.
fisk, m., fish.
fuehta, str. v., to fight.
fjund, m., enemy.

fjuwer, card., four.
fjuwertich, card., forty.
fjuwertinda, ord., fourteenth.
flâsk, n., flesh.
flât, see *fliata*.
flia, str. v., to flee.
fliata, str. v., to flow.
flôd(e), n., flood.
foerlyosa, forliusa, urliasa, str. v., to lose, forfeit.
folgja, w. v., to follow.
folk, n., folk, people.
folla, fullja, fella, str. v., to compensate.
fon, fan, prep. w. dat., of, from.
forbulga, str. v., to be wroth.
forestân (Germ. *verstehen*), str. v., to understand.
for-gunga-gân, urgunga, str. v., to go away.
fori, prep. w. acc., for.
fork(e), f., fork, earth fork.
forma, ord., first.
forslâ, urslâ, forslâen, str. v., to destroy.
forth, adv., then, thereupon.
fôt, m., foot.
frâna, m., magistrate, lord.
Fresa, m., Frisian.
fretho, frede, m., peace; also a mulct.
frî, adj., free.
frîdôm, m., freedom.
Frisa, m., Frisian.

gâ, n., *vieus*, town, district.
gâdur, adv., together.
gâdurja, w. v., to gather.
gêla, to hunt.
gelde, see *jelda*.
gelden, adj., golden.
gelyck, gelîk, adj., like, adv. phrase, *desgelyken*, likewise.
gers, gras, n., grass; **xxx** *fethma tó gerse*, thirty fathoms meadow land.
gersfalle, gersfelle, f., a falling to the ground; *lidse gersfelle*, to lie as a thing neglected on the ground —to be overlooked.
gera, see *jeva*.
ghae = *gâ*.
glâ, glia, w. v., to glow.

gléd, f., brand.
God, m., God.
gôd, n., property, goods.
gôdlikke, adv., honourably.
goet = *gôd*.
grât, adj., great.
grêne, adj., green.
gued = *gôd*.
gunga, *unga*, *gân*, str. v., to go.
gunth = *gungath*.

hâch, adj., high.
hâchere, *hâgere* = (*h*)*ach er*.
halda, str. v., to hold, keep; pret. pl., *hildon*.
half, adj. and n., half.
handschôch, m., (Germ. *handschuh*), glove.
hanzoch, *hensich*, adj., subject.
hârra, *hâra* = *hiara*, *hira*.
haudlesne, *haudlase*, *hâvedlesne*, f., *capitis redemptio*, ransom for a forfeited head (life).
have, *heve*, f., property, possessions.
hebbâ, w. v., to have; pret. *hedc*.
hede, see *hebbâ*.
hef, n., sea.
hêl, adj., whole, sound, solid.
hêlich, m., saint.
hêlig, adj., holy; *thâ hêligum*, for pious uses.
helm, m., helmet.
helpa, str. v., to help.
hêra, *hêr*, m., lord.
hêra, w. v., to belong.
heerd, *hirth*, m., hearth, home.
her(e)ferd, *hiriferd*, f., campaign.
heresceld, *hiriskeld*, m., corps, squadron.
here, *hiri*, m. and neut., army, host.
herne, f., corner; *kuma et thera fjuwer hernena hwelik mith tian merkon*, to come to each of the four corners of the house (which was robbed) with ten marks; a periphrasis for "the mulct for burglary (when confessed) is forty marks."
hêroch, adj., obedient.
hêrskipi, n., rule, sway, ownership, control.
herte, see *hirte*.
hêta, str. v., to be called, named.

hêthen, adj., heathen.
hêththere = *heth(ma)thêr*.
heve, see *have*.
hi, pers. pr., he, neut. *hit*, dat. *him*, acc. *hine*, *hini*, pl. *hia*, gen. *hira*.
hille, f. and n., hell.
himelsch, *himulisk*, adj., heavenly.
himul, m., heaven.
himulrik, n., heaven.
hîr, adv., here.
hîrop, adv., hereto.
hirte, f., heart.
hirthstidi, m. and f., hearth.
hlaka, w. v., to laugh.
ho, *hu*, adv., how.
hóc, *hwelik*, indef. pr., which.
Hochenzie, f., "Oho" town.
hoek = *hwêk*, *hwelik*.
hof, n., court, *domus*, *aula*.
hond, f., hand.
hóp, m. (Engl. hoop), ring, band.
hór, n., whoring.
hót, *hwat*, indef. pr., what.
hrópa, str. v., to call to, upon.
hunder, hundred, card., hundred.
hunig, n., honey.
hûs, n., house; *thet hûs thera liuda*, let the house be the people's; i.e., escheat to the state.
hûslothu, m., house-tax.
hwande, *hwant(e)*, conj., since, because, for, adv., when.
hwasâre = *hwasâ there*.
hwasô, indef. pr., whoever.
hwêk, *hwelik*, indef. pr., whoever.
hweerom, conj., why.
hymelrych, see *himulrik*.
hyrop, see *hîrop*.

id = *hit*.
îdle, adv., idly, in vain.
in, prep. w. dat. and acc., in, to.
inghel, see *angl*, *engel*.
ingunga, *ingân*, str. v., to enter.
inna, prep. w. dat. and acc., in, into.
innâre = *inna there*.
inroste, m., insider.
inur, *inoer*, prep. w. dat. and acc., at, in, over.
irthrik, n., earth.
irthbivinge, n., earthquake.
is, see *wesa*.
Israhêlisk, adj., Israelite.

istera = *isthera*.

ivinhâr, adj., equally high.

ivinkerstena, m., fellow-Christian.

ja, str. v., to confess, admit.

jukwelik, indef. pr., every, every one.

jâr = *jêr*.

jef, conj., if.

jeftha, conj., or.

jeld, n., mulct, *wergeld*.

jelda, *gelda*, str. v., to pay; sub.

gelde, *jelde*.

jen, demons. pr., he; *dijjen*, he who, that one.

jêr, n., year.

jerde, f., rood; *jerd-ik*, every rood.

jerja, w. v., to covet.

jerne, adv., gladly.

jeva, str. v., to give.

jocd, a weak pret. of *jeva*.

Jôthane, adj., Jewish.

karfestere, m., one who observes fasts.

kêla, w. v., to expiate (lit. *refrigerari*).

kest, f., privilege, right.

ketha, w. v., to order.

keysar, m., emperor.

kinig, *kining*, m., king.

klâth, *clâth*, n., clothing.

koep, *kâp*, m., purchase.

kon, *ken*, n., kin.

koning, m., king.

kriose, *krâs*, n., cross.

krône, *crône*, f., crown.

kuma, *koma*, str. v., to come.

kunna, v. præ. pres., can, to be able to, *posse*.

kynd, *kind*, n., child.

lâf, n., leaf.

land, *lond*, n., land.

langhe, adv., long.

lêda, w. v., præ. *lâtte*, to lead, lead forth.

lega, *lidsja*, w. v., to lie.

lêra, w. v., to teach.

lêta, str. v., to let.

leter, adj., later, last.

lethoga, w. v., to free, save.

liaga, str. v., to lie; pres. 3d sing. *lîth*.

liane (*liave*), f., wife.

libba, w. v., to live.

lik, adj., like.

like, adv., like, in the same manner as.

liode, m., plur. n., people.

liodkest, f., legal right, privilege.

liodmerk, f., folk's mark, a coin.

lok, m., lock of hair.

lond, *land*, n., land, country.

londriucht, n., statute.

long, *lang*, adj., long.

lyf, *lîf*, n., life.

ma, *me*, *men*, indef. pr., one, French *en*.

mach = *mî*.

macht, *mecht*, f., authority.

manniska, m., man.

mannesklîk, adj., human.

mâr, adj., greater.

mâstere, m., master.

me = *ma*.

melok, f., milk.

men = *ma*.

mêna, w. v., to bring back.

meneska, see *manniska*.

mênêth, m., false oath.

mer, *mar*, conj., but.

merk, f., mark.

mêt = *ma hit*.

mêta, w. v., to meet, pass.

mey = *mîth*.

mî, *mei*, v. præ. pr. may; pl.

mugun.

minnja, w. v., to love.

minscha, m., man.

mîth, *mîthi*, prep. w. dat., with.

môder, *môther*, f., mother.

mon, *man*, m., man.

monig, adj., many, many a.

monslaga, m., murder.

morth, n., murder.

mucht = *machte*.

mugun, pl. of *mî*.

mure, f., wall.

myn, *mîn*, poss. pr., my, mine.

mynscha, *manniska*, m., man.

nâ, *nei*, prep. w. dat., after, according to.

nacht, f., night.

naet = *nâwet*.

nama, *noma*, m., name.

nās = *ne was*.
nāthe, see *nēthe*.
nāwet, *naut*, adv., not.
ne, adv., not.
ne, conj., though, but if; *hit ne sē*,
 but if it so be.
nech thêre = *ni hêth(ma) thêre*.
nêd, *nāth*, f., trouble, necessity,
 misfortune.
nêdwere, f., self-defence.
needver, see *nêdwere*.
neil, *neyl*, m., nail.
nêl = *ni wil*.
nêllath = *ni willath*.
nêt = *ni wêt*.
nên, adj., no, not any.
nêthe, f., kindness.
neyl, see *neil*.
nicht = *nāwet*.
nîga, *knîga*, str. v., to incline to, be
 obedient to.
nîma, *nema*, str. v., to take.
nîmmen, *nymmen*, indef. pr., *nemo*,
 no one.
njugunda, ord., ninth.
noma, see *nama*.
north, adv., north.
nu, adv., now.
nyma, see *nîma*.

oeck = *ac*.
oen = *an*, on.
oencomma, *onkuma*, str. v., to ac-
 quire, obtain.
oenfalla, str. v., to fall.
oer = *ôther*, also = *or* = *hiri*.
oerlef, *orlof*, n., permission.
of, prep. w. dat., of, from.
of, adv., out.
of, *jef*, conj., if.
ofwinna, str. v., to take away.
oho! interj., oh!
olt, *ald*, adj., old.
om, see *umbe*.
ôm, *ethma*, m., spirit.
on, prep. w. dat. and acc., in, on, into.
onayn, *unein*, adj., improper.
onbîjen, m., beginning.
ondwarde, n., answer, response.
ondwardja, w. v., to answer, make
 full account.
ongost, *angst*, n., anguish.
onriucht, adj., wrong, wrongful.

ont, prep. w. acc., until.
openbaer, *epenbêr*, adv., openly.
opgaen, str. v., to go, come on.
oppa, *opa*, prep. w. dat. and acc.,
 against, upon.
opriucht, adj., raised on high, waving.
or = *hiri*, her.
ord, m., spear.
ôron = *ôtheron*.
ôther, *ander*, ord., second, other.
ora, prep. w. dat. and acc., and adv.,
 over, upon, with reference to;
fon ora to âta, from one end to
 the other.
overhêr, n., adultery.

palmere, m., pilgrim, *palmer*.
penning, *panning*, m., penny.
pilgrim, *pilugrim*, m., pilgrim.
plichtich, adj., charged with the
 oversight (followed by the geni-
 tive).
porte, f., gate, portal.
pund, *pundt*, n., pound.

râd, adj., red.
râd, *raed*, *rêd*, m., counsel.
râf, n., robbery.
-re = *er*, pers. pr., he.
rêden(e), f., legal petition, *lis*, *causa*.
rêdjeva, *rêdja*, m., judge.
rêne, adj., pure.
rêsza, *rêka* w. v., to pay, deliver to;
 præt. *râchte*.
rib, n., rib.
riucht, n., law, system of laws.
riucht, adj., right, proper.
riuchta, w. v., to right one's self,
 legally purge.
riuchter, m., judge.
râmîfâra, m., pilgrim to Rome.

sâ, conj., so, as, than; frequently a
 mere expletive.
sâ (*sô*) *hwa-sâ*, neut. *sâ-hwet-sâ*, 'in-
 def. pr., whosoever, whatsoever.
salt, adj., salty.
sanct, *sankt*, m., saint.
sant, see *sanct*.
scheda = *skêda*.
schel = *skil*.

schyldich, see *skeldich*.
scillad, see *skila*.
scilling, *schilling*, *skilling*, m., shilling.
scône = *skône*.
scôp, see *skeppa*.
scrioun, pret. part. of *skrîva*; *scrioun* *rvucht*, *lex scripta*.
sê, m., sea.
sc, pers. pr., nom. and acc. pl., they, them (usually enclitic).
sêburch, f., dike.
sega, *sedsa*, w. v., to say, pret. *seide*.
sel = *skel*, *skil*.
seel, *sêle*, f., soul.
self, *selva*, *selwa*, demons. pron. and adj., self, *ipse*, same.
semin, adv., together.
sêna, w. v., to placate, appease, reconcile.
sendeboda, m., messenger, *nuntius*.
sexta, ord., sixth.
sextech, *sextich*, *sexthech*, card., sixty.
seyd, *seyt*, preterits of *sega*.
sîa, str. v., to see.
sick (Germ. *sich*), reflex. pr., himself, herself, itself, &c.
sîde, adv., downwards.
sigunda, *sjugunda*, ord., seventh.
sîn, m., sense.
sîn, *syn*, poss. pr., his, their.
sinnen = *sind*.
sith, m., associate.
sitter, m., possessor.
skathja, *skathigja*, w. v., to injure.
skêda, *skêtha*, *schêda*, w. v., to de-
 part, be separated from.
skeld, m., shield.
skeldich, *schyldich*, adj., bound, necessitated.
skeppa, str. v., to create, pret. *skóp*.
skila, v. præter. pr., shall; pret. *skolde*,
 pres. 2d sing. *kalt*, pl. 1st pers. *skilu(n)*, Mid.-Fris. *scillad*, *schellet*.
skilling, m., shilling.
skipnese, f., form, shape.
skippere, m., creator.
skône, *skêne*, adj., lovely.
skrîva, str. v., to write, enact, pret. *skréf*.
slachte, m., race.
slêpa, w. v., to sleep.
so, conj., so.

sogenja, *somnia*, w. v., to collect, gather together.
somnia, see *sogenja*.
sonder, *sunder*, prep. w. dat. and acc., without.
sône, f., propitiation, atonement.
Sonnendî, *Sunnandei*, m., Sunday.
sonu = *sunu*.
spada, m., spade.
spîri, *spêre*, n., spear.
spreka, str. v., to speak.
spreke, f., speech, complaint, *loquela*.
stal, m., standing.
stâp, adj., high.
stathul, adj., firm, solid.
sted, *stid*, m. and f., place.
stên, m., stone, rock.
stênen, adj., stone, of stone.
stera, m., star.
stêra, w. v., to provide for.
sterva, str. v., to perish.
stherekhof, n., churchyard.
stid, see *sted*.
stifne, f., matter, *status*, *conditio*.
stifta, w. v., to construct.
stîga, str. v., to rise.
still, adj., still.
stôl, m., *sedes*, *status*, condition: *thet alle Frisa an frîa stôle bisitte, quod omnes Frisones in libera sede consistant*.
stonda, str. v., to stand; pret. *stôd*.
stôr, n., much.
strête, f., street, way, road.
strîd, n., combat.
suera, *swera*, str. v., to swear, make affirmation.
suertnesueng, *swartaswing*, m., a capital crime.
suêt, see *swêt*.
sumur, m., summer.
sunmandî, see *sonnendi*.
sunne, f., sun.
sunu, m., son.
sûther, adv., south, southwards.
sûther, *sûthern*, adj., southern.
swêt, m., sweat, perspiration.
swilith, see *tôswella*.
sy = *sê*.
syn, see *sîn*.
synnen, Mid.-Fris. for *send*.
tâle, f., complaint.
tuuw, *tow*, n., tool.

tefle, f., table.
tegôtha, m., tithes.
têr=*thêr*.
ter=*there*.
têken, n., sign.
testamentar, m., executor.
thâ, adv. and conj., then, when, than, or.
thattêr, indef. pr. neut., whatever.
thenna, *thenne*, adv., then.
ther, rel. pr., who, which.
thêr, adv., there.
thêrre=*ther thêr*.
thes te, adv. phrase, so much.
thet, conj., that.
thette-thet hi.
thetterne=*thet er thene*.
thi, *thiu*, *thet*, dem. pr., the, acc. mas. *thene*.
thi, see *thu*.
thiade, f., people.
thianja, w. v., to serve.
thîn, poss. pr., thy.
thing, *tins*, n., thing.
thingath, *tingath*, m., suit, process.
this, *thes*, *thet*, dem. pr., this.
thiuvethe, f., theft.
thô=*to tha*.
thô=*tô*.
tholja, w. v., to suffer.
thornen, adj., thorny.
thré, card., three.
thredda, ord., third.
threddinda, ord., thirteenth.
thritich, card., thirty.
thruch, prep. w. acc., through.
thu, pers. pr., thou, dat. *thi*.
thura, v. præ. pr., to have to, pret. *thorste*.
ti for *thi*, dat. of *thu*.
tian, card., ten.
tianda, ord., tenth.
tîl, prep. w. dat. and instr., to; *tîl thi*, in order that.
tingad, see *thingath*.
timber, pl. n., buildings.
tiuch, n., testimony.
tjenstman, *tyenstmane*, m., vassal.
tô, *ti*, *te*, prep. w. dat., to.
tôbreka, str. v., to break in pieces.
toegaera, adv., together.
tôgta, *thôchta*, m., thought, mind.
tôsemîne, adv., together.
tôswella, str. v., to swell, roll.

tsyurke, *tsierke*, *kerke*, f., church.
tu, see *thu*.
tuwald, adj., twofold, double.
turf, m., turf.
tuybeet, *twibête*, adv., doubly fined, to the extent of a double fine.
twâ, card., two, gen. pl. *twîre*; a *twîra wegena*, double.
twêr, *twêne*, card., two.
twêne, see *twêr*.
twîa, num. adv., twice.
twijeld, n., double compensation.
twilifta, ord., twelfth.
twintich, ord., twenty.
twintigosta, ord., twentieth.
tyd, *tîdi*, f., time.

umbe, om, prep. w. acc., around.
umbibâr, m., fellow-citizen, pl. *ultérieures vicini*.
und=*and*.
undfâ, str. v., to receive.
unfretthmon, m., belligerent man.
unga, *gunga*, str. v., to go.
unjêrig, adj., minor.
unriucht, adj., false, wrongful.
unskeldech, adj., innocent.
untfâ, str. v., to take, receive.
unîets, adj., uncertain.
up, adv. and prep. w. dat. and acc., up, upon.
ur, prep. w. acc., over, with reference to.
urbiada, str. v., to forbid.
urjelda, str. v. to pay, subj. *urgulde*.
urjeva, str. v., to give, grant, yield, concede.
urswera, str. v., to swear.
urtîa, str. v., to pay, subj. *urtêge*.
ûs, dat. and acc. pl. pers. pr., us.
ûse, poss. pr., our.
ûta, conj., moreover.
ûta, adv., out.
ûthwysing, *utwising*, m., instruction, injunction.
ûtroste, m., outsider.

ran=*fon*.
*verbetere*n (Dutch *verbeteren*), w. v., to increase.
verbeteringe, f., rectification.
verkôpen, *urkâpja*, w. v., to sell.

wessa = *wesa*,
vinden = *finda*.
voermund, m. (Germ. *vormund*)
 trustee.
voranderen, w. v., to alter.
vormelden, *urmeldja*, w. v., to en-
 join, announce.
vormêren, w. v., to increase.
vorwesselen, *urwixlia*, w. v., to ex-
 change.
vronde, *friond*, m., friend, protector.
vrouw, *frôwe*, f., wife.

wach! interj., alas! woe!
Wachenzie, f., "Woe" town.
waer, for *was*.
waer = *hwêr*, adv., where.
waka, w. v., to awake.
wald, f., force, violence, wrong.
wan, *want* = *hwande*.
wapeldêp, *wapulldêpene*, f., submer-
 sion.
warf, *werf*, m., stronghold, place of
 deposit, assembly.
warlâs, adj., unprotected.
weddja, w. v., to give satisfaction,
 make atonement for.
wegk, m., car, vehicle.
wei, *wi*, m., way, manner, road; gen.
wiges.
wcid, see *wia*.
wein, m., wain, waggon.
wend, m., substance.
wêpen, n., weapons, arms.
weer for *was*: subjunctive errone-
 ously used for indicative.
weerrêka, w. v., to return, give back.
wêra, w. v., to defend.
werd, see *word*.
were, f., property, possessions.
werf, see *warf*.
wergja, *wirgja*, w. v., to strangle.
weerjân, *withirjewa*, str. v., to give up
werka, w. v., to work, make; pret.
 part. *ewrocht*.
wêron, see *wesa*.
werp, probably for *warf*.
werrild, see *wrald*.
wertha, str. v. (aux.), to be.
wesa, str. v. (aux.), to be, pres. 3d sing.
 is, pl. *send*, pret. s. *was*, pl. *wêron*.
wêse, com. gen., orphan.
wesseling, *wixle*, n., exchange.
west, adv. and n., *wester*, west.

wetir, m., water.
weyd, pret. of *wia*, *wiga*.
wi, pers. pr. pl., we.
wia, *wiga*, w. v., to hallow.
wide, *widwe*, f., widow.
wif, n., wife, woman.
wige, see *wi*.
wilâs, adj., unconsecrated.
wild, adj., wild.
willa, w. v., to will, pret. pl. *wel-*
don, *wolden*.
willa, m., will, permission, agreement.
wind, m., wind.
winna, str. v., to win, gain.
winter, m., winter.
wird, *werth*, adj., worth.
wird n., provision, injunction, com-
 mand.
wirgja, see *wergja*.
wis, f., manner, wise.
wis, adj., wise.
wita, v. præ. pres., to know.
with, prep. w. acc. and instr., to,
 against.
witha = *with tha*.
withene = *with thene*.
withêth, m., solemn oath, *in reliquis*
juramentum.
withir, prep. w. acc., against.
wistonda, str. v., to withstand,
 contend.
wolken, n., clouds, welkin.
word, n., word, command, permis-
 sion.
wôstene, f., wilderness.
wr = *ur*.
wrald, f., world.
wrgunga, *wragaen*, str. v., to be
 destroyed.
wrstonda, str. v., to outstand, out-
 stay.
wrwjeldelyk, *urwaldelike*, adv., vio-
 lently.
ws = *âs*, *âse*.
wunde, f., wound.
wyld = *wald*.
wyf = *wif*.
wysa, *wisa*, w. v., to show, indicate.

yâr, *jêr*, n., year; *tô eren yâren*
komen, to come of age.
ys = *is*.

zyn = *sîn*.

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ERRATA.

The following misprints and errata have been observed :—

- Page 22, line 6 from top, for “ver” read “Ger.”
23, line 6 from bottom of page, for “Gothô” read “Goth. ô.”
29, line 12 from bottom of page, for “*hwâ*” read “*hwa*.”
30, line 15 from top, for “*jondis*” read “*jond is*.”
46, line 6 from top, for “*forne*” read “*fôrne*.”
51, sec. 87, for “*threttene*” read “*threttêne, &c.*”
54, line 5 from bottom, for “and” read “to.”
70, line 3 from bottom, for “*Sonna-bend*” read “*Sonn-Abend*.”
78, sec. 175, and pp. 117 and 125, for “*monig*” read “*monich*.”
85, line 2 from top, for “*râmbara*” read “*râmbara*.”
85, line 23 from top, for “UTA” read “ÛTA.”
89, line 5 from top, for “*êla*” read “*ela*.”
92, last line, for “Lanwers” read “Lauwers.”
105, line 7 from top, for “dy” read “hy.”
105, line 9 from top, for “by” read “dy.”
108, line 9 from top, for “*hémme*l” read “*hemme*l.”
108, line 13 from top, for “*daitrik*” read “*dait rik*.”
109, line 8 from bottom, in “*dão't*” the circumflex should extend over both vowels.
113, in the Glossary, for “*alderto*” read “*aldêrtô*.”
114, col. 2, after “*dijjen*,” for “pres.” read “pers.”

The letter “j” has in some cases, as in “*sjuguntich*,” page 91, middle of the page, slipped in instead of “i.”

It is to be hoped that no one will take seriously the amusing etymology of the word “Helder” adduced in the Introduction, p. viii.

It will be found in some instances that the diacritical marks to indicate vowel quantity have dropped off, and in others there has been a mere failure to note them.

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